AM 1931 S
D.H.Savage

Copy #1.

BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

CHARACTER EDUCATION IN SUMMER CAMPS

by

Donald Hurlbut Savage

(A.B., Wesleyan, 1929)

submitted in partial fulfilment of the
requirements for the degree of
Master of Arts

1931

BOSTON UNIVERSITY
COLLEGE OF LIBERAL ARTS
LIBRARY

46993

up stairs
378.744
BO
A.M. 1931
S

OUTLINE OF CONTENTS.

Introduction - Page 1.
- A. The Problem - 1.
  - 1. History of - 1.
  - 2. Statement of - 4.
  - 3. Analysis of 7.
- B. Sources and Method - 12.

Chapter I. Objectives - 15.
- A. History - 16.
- B. Experiment - 19.
- C. Evaluation - 22.

Chapter II. Cooperative Organization and Control - 30.
- A. History - 33.
- B. Experiment - 36.
  - 1. Organization and Administration - 36.
  - 2. Social Controls - 41.
    - a. tradition - 43.
    - b. consensus - 45.
    - c. opinion - 47.
    - d. discipline - 51.
    - e. awards - 54.
- C. Evaluation - 58.

C. Evaluation (continued) - Page 58.
1. Organization and Administration - 58.
2. Social Controls - 63.
a. tradition - 63.
b. consensus - 64.
c. opinion - 67.
d. discipline - 70.
e. awards - 70.
Chapter III. Program - 75.
A. History - 75.
B. Experiment - 79.
1. Informal projects: definition of - 81.
2. Description of - 84.
3. Analysis of - 87.
C. Evaluation - 90.
1. Purposing - 91.
2. Planning - 94.
3. Executing - 96.
4. Evaluating - 99.
Chapter IV. Leadership - 103.
A. History - 104.
B. Experiment - 107.

B. Experiment (continued) - Page 107.

- 1. Selection of leaders - 107.
- 2. Training and Supervision - 108.
- 3. Esprit de Corps - 111.
- 4. Group Control - 114.
- 5. Personal Counseling - 115.

C. Evaluation - 117.

- 1. Selection of Leaders - 118.
- 2. Training and Supervision - 120.
- 3. Esprit de Corps - 126.
- 4. Group Control - 128.
- 5. Personal Counseling - 129.

Chapter V. Recording the Results - 134.

A. History - 135.

B. Experiment - 136.

C. Evaluation - 140.

Summary - 150.

Bibliography - 162.

INTRODUCTION

INTRODUCTION

No book, article, or speech that deals with the problem of the relation between camping and education is ever considered complete without a certain quotation from the late President Eliot of Harvard:[1]

> The organized summer camp is the most important step in education that America has given the world.

The first summer camp is supposed to have been founded in 1881 by Ernest B. Balch,[2] who realized the possibilities of developing boy character through wholesome outdoor life and recreation. A decade ago the value of the summer camp as an educational institution began to be recognized as distinct from its recreational values. Since that time the use of the term "education" has broadened to include both recreation and character development, and has become synonymous with the processes of life itself. Only recently, however, has camping been thoroughly criticized and evaluated in the light of modern educational objectives and methods.

The oustanding experiment in the application of educational theory to camping is that of Camp Ahmek on Canoe Lake, Ontario, Canada. This pioneer experiment is described by Dimock and Hendry in "Camping and Character", the book that has done more to stimulate criticism and evaluation of camp objectives and methods throughout the country than probably any other one factor. Another recent study in this field is

---

1. Gibson, H.W., Objectives, Ideals and Standards, p. 9.
2. Balch, E.B., The First Camp, A Handbook of Summer Camps, (ed. Porter Sargent) 1924.

Bernard Mason's "Camping and Education", Redbook's Camp Prize Book for 1930, which presents camp life and methods from the viewpoint of forty-nine campers from twenty different camps throughout the country. These opinions were obtained through personal interviews, and the result, although limited, is a valuable commentary on camping education. Another experimenter in this field is A.E.Hamilton, a student of G. Stanley Hall, who has given his results in his inimitable "Real Boy and the New School" and more recently in "Boy-Ways: Leaves from a Camp Director's Diary." A.F.Elwell's dissertation, "The Summer Camp: a new factor in education", published in 1925, is a good summary of camping education to that date, but it precedes the recent experiments that have been carried on in the practical application of educational theory to camping. L. B. Sharp's dissertation, "Education and the Summer Camp", published in 1930, is a record of an experiment in Life's Summer Camps over a period of several years, and contributes some significant data and conclusions to the solution of our problem. Probably the outstanding leader of scientific research in the field of camping education is Goodwin B. Watson of Teachers' College. His work called "Some Accomplishments in Summer Camps" should not be overlooked by anyone doing research in this field.

The problem of this thesis arose from a careful study of Camp Ahmek's experiment as recorded in "Camping and Character." This experiment with modern educational methods had succeeded at Ahmek, a private camp. Would a similar experiment succeed in a typical Y.M.C.A. camp like Camp Hazen, where

conditions are different? The chief similarity between Ahmek and Hazen is in their ideals and objectives. The purpose of both is the development of character. The factors which condition the realization of this purpose in these two camps, however, are strikingly different. Ahmek's fee for the summer is $250 per boy; Hazen's is $80. Ahmek is located in the north woods; Hazen is located on a state road, adjacent to a public park, and only three miles from town. Its finances and resources are limited and its instructors unskilled. Ahmek's boys average a better home background, training and environment than Hazen's campers,[1] and stay the whole summer. The majority of Hazen campers are from lower middle class homes and stay from two to four weeks. There is thus a change of population every two weeks. The result has been a mass production program which attempted to give each group as much as possible in two weeks, and which is repeated during the next periods. In leadership Ahmek has a staff of sixty-five, twice as many as Hazen. Its leaders return year after year. The majority of Hazen's leaders are new, inexperienced and unskilled, the only kind that this camp can afford. Their objectives tend to be mediocre, a good time for the summer with easy pay. Loyalty is negligible and few return a second year. Few if any are familiar with educational methods. Is it any wonder, then, that Camp Hazen, laboring under such different and difficult conditions, was sceptical of the methods which had worked so well at Camp Ahmek?

---

[1] Dimock and Hendry, Camping and Character, p. 270.

See also: Watson, G.B., Some Accomplishments in Summer Camps, p. 11.

The specific problem of this thesis, then, is this: Can modern educational theory be successfully applied to character development in a typical Y.M.C.A. camp? Education, according to John Dewey,[1] is a laboratory for testing philosophical theories. Last summer Camp Hazen, a typical Y.M.C.A. camp,[2] was a laboratory for testing educational theory. The question is: did the theory work? How well did it work? Why or why not? But we must first ask what we mean by these terms with which we are concerned. What is meant by education? What is meant by character and personality?

The best definition of education with which I am familiar is John Dewey's.[3]

> -- Education -- is that reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience.

Or as Kilpatrick puts it:

> -- I should wish to think of education as the process of continuously remaking experience in such a way as to give it continually a fuller and richer content and at the same time to give the learner ever increasing control over the process. [4]

Both the content and the control of this growing experience **are** social as well as individual.[5] The process begins with the inherited instinct capacities of the organism and redirects and reorganizes these into more social interests, ideals, and purposes.[6]

> People's ideals are the capital of the world: they are not only the source of certain interests, but the result of them. Both ideals and interests depend upon the training and the direction of the instincts. [7]

---

1. Dewey, J., Democracy and Education, p. 384.
2. Watson, G.B., Some Accomplishments ---, pp. 9-13.
3. Dewey, J., op. cit., pp. 89-90. / 5. Dewey,J., op. cit, 375
4. Kilpatrick, W.H., Foundations of Method, p. 191.
6. Thorndike, E.L., Educational Psychology, Vol. I., pp. 310-1.
7. Cutten, S.B., The Threat of Leisure, p. 147.

> The primary and basic adaptation that education should help us to make is the readjustment -- or recreation of purposes. [1]

The result of this process of education is an organization of fundamental dispositions that we call character or personality.[2] But these products are not distinct from the process; they are identical with it,[3] and so the process of education becomes one with the process of life itself.

> No clear boundary separates man's education from the rest of his life. In the broadest sense his education _is_ his life. [4]

> The continuous remaking of experience -- is life itself, living now -- the opposite of education as a mere preparation for future living. [5]

To summarize our definition of education, it is the process of the continual reconstruction of experience to produce a richer meaning and social content of experience, and an increased ability to control that experience. It means the readjustment and recreation of our inherited instinct capacities into more social interests, and of interests into ideals, and ideals into fundamental purposes and dispositions. It is thus one with the growing character and personality, and with life itself. The process and the product are one dynamic whole.

It will perhaps be clarifying to approach our problem from a different angle, the definition of character and personality, insofar as these can be defined. To define character as we have just done, as the progressive achievement of the process of education, leaves too much room for that confusion

---

1. G.A.Coe, What Ails Our Youth, p. 19.
2. Dewey, J., op. cit., p. 383. / 3. ibid., p. 91.
4. Thorndike, E.L., Education, p. 4.
5. Kilpatrick, W.H., op. cit., p. 278.

and ambiguity that is too common in the definition and relation of these time-worn terms, character and personality. Both are used indiscriminately and interchangeably by too many authors. Both are used by different writers to denote the sum total of one's habit dispositions or "tendencies to respond to situations and elements of situations."[1] Again, both are used to denote the progressive achievement of the integration of these habit dispositions or reaction tendencies into a unified self.[2] It seems wiser, for the sake of clarity, to abide by common usage, which treats "personality" as having the broader connotation. In other words, we prefer to use "personality" to denote the sum total of an individual's capacities, tendencies and dispositions, and "character" to denote the progressive integration of these elements into a unified self. Character, then, is self-hood, the "organization of all the sentiments and dispositions."[3] It may be thought of as the ideal, completely integrated personality. What we are striving for is "selfhood, self-knowledge and self-control,"[4] the "interpenetration" and "integration" of habits in the light of ideal ends and purposes.[5]

> It is the very essence of character that it should be inner, self-chosen, and the progressive realization of values that are in process of being transmuted into integrating, organizing, and motivating life-purposes. 6

Personality may be social; character must be. Character may be called the integration of the social aspects of personality.[7]

---

1. Valentine, P.F., The Psychology of Personality, p. 21.
   Thorndike, E.L., Educational Psychology, Vol. II., p.4.
2. Charters, W.W., The Teaching of Ideals, p. 39.
   Dewey, J., Human Nature and Conduct, p. 38./5. ibid., p. 38
3. Hadfield, J.A., Psychology and Morals, p. 67.
4. Knudson, A.C., The Doctrine of God, p. 299.
6. Bower, W.C., Character Through Creative Experience, p. xi.
7. Allport, F.H., Social Psychology, pp. 124-125.

Character, then, may be defined as the process of organizing and unifying the elements of personality; it is the progressive achievement of free, integrated self-hood, self-knowledge and self-control, in the light of social ideals and purposes. As such it is both the process and the product of all education.

Much has been written in a vague, general way about the educational opportunity of the summer camp. The unique opportunity of the summer camp, however, does not lie in the fact that the learning process goes on here as well as in home and school, but in that the camp is inherently fitted to carry on the true aim of all education, that integrating process which we call character and which is seldom achieved at home or at school.

> If there is a one special sense in which camping is unique, it is in its perfect freedom to become a training ground for character, for manhood. 1
>
> The summer camp has more possibilities for social and moral training than the home, church, or school, because it combines all the advantages of these three agencies and other advantages which are characteristic of camp life. 2
>
> Camping as an organized movement means working for the fullest development of character and citizenship of the individual and group through meeting life situations in the more primitive ways of living, which can best be offered in the isolated environment of camp life. 3
>
> The test of every camp is the character of its campers. -- We must be sure that our campers do not simply conform but are transformed. 4

It is not the integrating process alone, however, that the summer camp contributes to boy life, although this is its

---

1. Hamilton, A.E., Has Religion a Place in Camp? Camps and Camping, 1922, p. 109.
2. Meylan, G.L., The Contribution of the Summer Camp to Education, Camps and Camping, 1925, p. 49.
3., 4., cf. following page.

most important function. It is also able to supply certain factors and elements that are essential to the building of character, and that are seldom supplied by any other institution. The most important of these are, first, that complex of experiences and functions that we call recreation, and second, the processes of social adjustment.[1]

> The primary function of the camp is to enable growing young people to utilize opportunities for new types of experience and new types of social adjustments.[2]

The summer camp is inherently suited to exercise the various functions of recreation because of its natural, "woodsy" environment and its freedom from the artificial restraints of civilization and of formal education. This does not mean a mere sentimental gospel of "back to nature". It does mean bringing our"boys and girls back to the primitive conditions of our forbears on the farm and frontier" which developed in those pioneering ancestors that "resourcefulness, initiative, and executive capacity" which is too seldom developed by our modern education.[3] Therefore, as Snedden says:[4]

> -- It does seem highly probable to the shrewdest of contemporary educational theory that the best means of preparing youth for the exacting nervous work, the overnumerous social stimulations and the artificial living conditions of urbanized and mechanized life should include prolonged periods of intimate contact with, and actual living in, the conditions under which our race has evolved.

(3. Sharp, L.B., Education and the Summer Camp, p. 2.)
(4. Turk, M., The Real Test of Your Camp and Mine, Camps and Camping, 1925, p. 81.)

1. Dimock and Hendry, Camping and Character, pp. 4-9.
2. Snedden, D., Camp Education: Its Possible Objectives of 'Free Growth' and 'Disciplined Training', Camps & Camping, 1925, p. 71.
3. Sargent, P., The Educational Future of the Summer Camp, Handbook of Summer Camps, 1924, pp. 58-60.
4. Snedden, D., Camp Education is Progessing, Camps & Camp'g, 1924, p. 63.

Another important recreative function of camping is training for leisure. The significance of this opportunity is forcefully demonstrated by Cutten in "The Threat of Leisure".[1]

> Modern education has taken no account of leisure as a permanent factor in our life, and a civilization which creates a leisure which it does not use in a rational manner is in greater danger of annihilation than one that has never obtained leisure.
>
> The rapid development of the summer camp shows a tendency in the preparation for leisure that promises well for the future. 2

It is not alone what the right use of leisure saves us from that is important, but what it saves us for. The problem of leisure is thus essentially the problem of education itself, the redirection and sublimation of our instinctive tendencies and desires into an appreciation of and a living for the higher values of life. Play, as Patrick has pointed out,[3] is psychologically a relaxation of the more highly developed centers of consciousness by exercising and sublimating the more primitive instinctive tendencies. If wholesome play is not possible, relaxation will take different forms, such as smoking, drinking, war, and gang activities. Thrasher's study confirms this theory:

> --The life of the gang -- is simply a substitute -- for activities and controls not otherwise provided. 4

The positive value of camp recreation is the redirection of these surplus instinct energies into a great variety of interesting, imaginative activities that are socially acceptable and that train for culture instead of for crime.

---

1. p. 132. /.2. ibid., p. 116.
3. Patrick, G.T.W., Psychology of Relaxation.
4. Thrasher, F.M., The Gang, pp. 79, 101.

> (This means) kindling the imagination, releasing fresh impulses, expanding and refining the emotions, and stimulating aesthetic appreciations and attitudes. [1]

The goal of recreation, then, is life itself, a life that has meaning.[2]

> It is the spontaneous enlistment of the entire personality in the pursuit of some coveted end (or purpose). [3]

The second and perhaps the most important function of camping is social adjustment.

> The most conspicuous contribution of the camp to personality and character growth, in the judgment of many camp leaders and educators, is in the development of desirable social attitudes and more effective social adjustments. [4]

> The summer camp, if it is worthy, is one of the greatest socializing, humanizing, civilizing factors which can enter the life of a boy or girl. It is social adjustment and the ability to live successfully and harmoniously with others. [5]

Dimock lists seven factors inherent in camp life which contribute to this process of social adjustment.[5]

(1) Camp life is by nature social and cooperative.

(2) Group influence and control is a basic element in camp life.

> It is this group influence, this social pressure of the sublimated gang - which differentiates organized camp life from however campy a summer may be afforded a boy within his own family circle. [6]

(3) It is often the first opportunity for the emotional "weaning" of a boy from his parents.

(4) Camp spirit is a vital factor in behavior adjustment.

(5) If the camp organization is of the cooperative type, there is additional opportunity for the boy to participate

---

1. Dimock and Hendry, Camping and Character, p. 5.
2. Thrasher, F.M., The Gang, p. 524.
3. Gulick, L.H., The Philosophy of Play, p. 270.
4. Dimock and Hendry, op. cit., p. 7. / 5. ibid., pp. 7-9.
6. Hamilton, A.E., The Real Boy and the New School, p. 344.

more fully in social behavior.

(6) The friendship and example of camp leaders is a powerful influence in behavior adjustment.

(7) Camp commands the whole life of the boy as no other institution can.

> The whole boy, body and interest, lives a complete life under conditions which may be regulated by the leadership of the camp. [1]

The unique educational opportunity of the summer camp lies in the progressive integration of life's experiences into free, self-reliant character, with particular emphasis on the functions of recreation and social adjustment. The camp possesses certain inherent assets in the nature of its environment, program, organization and leadership, which peculiarly fit it to meet this opportunity.[2] The problem which now faces us is this: What, for the typical Y.M.C.A. camp, is the best method of using these resources to meet this opportunity? Will its organization be predominantly autocratic or cooperative? Will its program be largely formal or informal? Will its leadership emphasize rewards and punishments, or group spirit and personal counseling? The first of these alternatives in each aspect of camp life are the traditional methods still used and approved by the majority of Y.M.C.A. camps. The second group of alternatives constitute the methods approved by modern educational theory and used successfully by certain private camps, notably Ahmek. Which methods are more successful in realizing the character-

---

1. Dimock and Hendry, Camping and Character, p. 9.

2. ibid., Chapter I.

building aims and opportunities of the Y.M.C.A. camp? This is no purely academic question, for as Dimock assures us,[1]

> There is no inevitability of large character outcomes in the camping enterprise.
>
> The well-organized and well-conducted camp is becoming recognized more and more as an important factor in the education of children, but only to the degree that the camps are organized and conducted on a basis of sound educational principles will this aim be realized. [2]

The main source of our study is Camp Hazen, the Connecticut State Y.M.C.A. boys' camp located on Cedar Lake, Chester, Conn. It was founded in 1920 by the generosity of the late Senator Edward W. Hazen, and is a typical Y.M.C.A. camp in resources, objectives, program and organization. It accommodates two hundred boys and twenty-five leaders at one time, a leader to each tent group of eight boys. There is a change in population every two weeks, although most of the boys remain for more than one period. The total number of boys who came to camp during the past summer was three hundred and ninety-six. Of this number three hundred and twenty-five came from twenty-six towns in Connecticut, fifty-eight from New York, eight from New Jersey, three from Pennsylvania, and two from Massachusetts. The leadership consists mostly of college men chosen for character and interest in boys rather than for any special skill or ability. Springfield, Yale and Wesleyan are the colleges most frequently represented.

The purpose of Camp Hazen is the development of Christian character, and the program is largely an adaptation of the

---

1. Dimock and Hendry, Camping and Character, p. 9.
2. Sharp, L.B., Education and the Summer Camp, p. 2.

Christian Citizenship Training Program, which balances intellectual, physical, social and religious activities. The organization conforms to this division, there being a program director for each of these departments. The Camp Director is Mr. F.A.Stanley, State Boys' Work Secretary of Connecticut, who has had twenty-seven years' experience in boys' camps, including Camp Becket and Camp Jewel. This past summer Hazen carried on an experiment in educational methods, following the lines laid down by Camp Ahmek in "Camping and Character". The camp was divided into three sections called councils: the Senior council for boys fourteen years old and over; the Middler council, boys twelve and thirteen; and the Junior council for boys ten and eleven. The three councils were separated in location, and each was put in charge of a sectional director or "Counselor". The term "counselor", which usually refers to a leader, in the camping world, will be reserved in this study for the sectional director. This is done to harmonize with the terminology in use at Hazen. The summer's reports of the three Counselors will be our basic sources for this study. The supplementary sources will be those mentioned in the beginning of this introduction, especially "Camping and Character" and "Camping and Education". "Character Education in the Summer Camp", the report of an institute held at Y.M.C.A. College, Chicago, April 4-7, 1930, will also be frequently referred to.

The writer has been intimately connected with Camp Hazen for eight years, first as a camper, during the first three years of its existence, and later, after an absence of three years, as a leader. He has since served as Instructor,

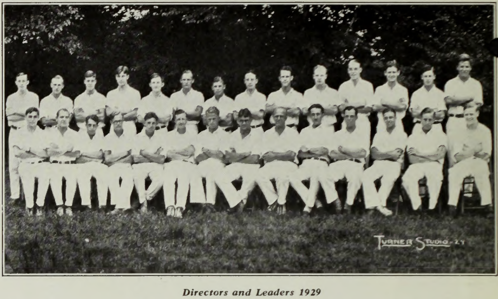
Steward, Educational Director, and, during the past season, as Senior Counselor, conducted the experiment in the Senior council. He writes, therefore, with more or less authority, but as far as possible without bias.

The method of treatment will divide this study into three parts: objectives, methods, and results. The first chapter will deal with objectives, the next three with methods of organization, program and leadership respectively, and the last with the recording of results. Each chapter will fall into three main divisions: history, experiment, and evaluation. The first will sketch the methods in use at Hazen in former years, the second will describe the experiment of the past season, and the third will attempt to evaluate the results in the light of modern educational theory and the results obtained in similar experiments at other camps, notably Ahmek and the camps studied by Mason. Where did the method succeed, where did it fail and why, and how can it be improved for the future? In other words, what is the status of Camp Hazen, and of the Y.M.C.A. camp in general, as a character-building institution?

CAMP HAZEN

1930

The Chapel Steps



Directors and Leaders 1929

Camp Hazen

is the Boys' Camp of the Connecticut State Young Men's Christian Association. It was made possible through the generosity of the late Senator Edward W. Hazen of Haddam, who presented the site and the greater part of its buildings and equipment.

It is located in the town of Chester, Conn., four miles west of the Connecticut River, on the east shore of beautiful Cedar Lake. The camp site includes sixty acres of farm and wood land, a wooded hill several hundred feet above the level of the lake, and plenty of spaces for campus, playgrounds and gardens. The Camp has a lake frontage of one quarter of a mile and the water is clear, cool, and clean.

Purpose

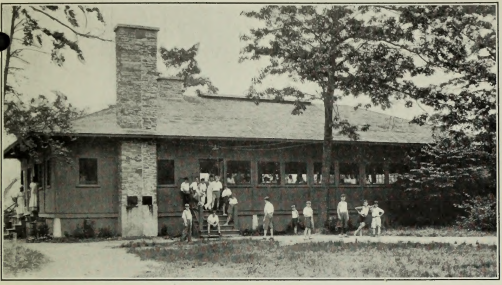
TO develop in boys virile Christian character and to inspire and train them in Christian service are the main objectives of Camp Hazen. By means of a coordinated four-square program the campers are kept busy in physical, religious, educational and social activities.

Directors

THE Camp Director, F. A. Stanley, the Boys' Work Secretary of the State Y. M. C. A., has had twenty-seven years' experience as a boys' camp tent leader and camp director, including five years at Camp Becket and nine years at Camp Jewell, the Boys' Camp of the Hartford Y. M. C. A.

R. William Cheney, Springfield 1933 begins his second season as Assistant Camp Director. Mr. Cheney has had several years experience in Y. M. C. A. Boy Camps.

The department directors are chosen from Boys' and County Work Secretaries, Physical Directors and other employed officers of the Y. M. C. A. and other experienced workers with boys. These include directors of physical work, swimming, social, religious and educational work.



Dining and Recreation Hall

Tent Leaders

THE tent leaders are mostly mature college men employed under salary for the full Camp season. Only virile Christian young men of unquestioned character are used as tent leaders.

The tent leaders are each responsible for eight boys, helping them in their work and play and giving friendly yet effective supervision both during the day as well as in the tent house at night.

Health

THE Camp program emphasizes the practice of health habits, such as securing proper sleep, cleansing teeth regularly, setting-up exercises, bathing, proper eating, regular bowel movements and pride in personal appearance.

The Camp has the full-time services of a medical school undergraduate who gives his personal attention to health, sanitation and first aid, working under the guidance of Dr. F. W. Devitt, local physician. Dr. Devitt makes careful weekly inspection of the entire camp.

Program

THE Camp program, called the Attainment System, is an adaptation of the Christian Citizenship Program. It provides for a graded series of physical, educational, religious and service activities, with honor emblems for progress attained.

A Thrice a Day Occupation

Equipment

TWENTY-FIVE 14x16 tent houses with board roof and floors and canvas sides supply sleeping quarters, well ventilated and dry even in the stormiest weather. The campers sleep on canvas cots, eight boys and one adult leader in each tent house.

The dining and recreation hall, 40x80, is ideal, not only as a place in which to feed a large group of hungry boys but also as a center for social events, educational talks and religious services, when it is not practical to hold such events out of doors. The new kitchen annex equipped with a Fearless dish washing machine will supply a long felt need in assuring a thoroughly sanitary system of washing the dishes.

A three-room infirmary serves as an isolation unit for campers with colds and other slight illnesses where segregation is advisable. Here also is the Camp doctor's office.

The farmhouse provides quarters for the Camp farmer and rest room for women visitors.

The lodge, a building 22x40, allows space for the Camp store, bank, library and Camp headquarters.

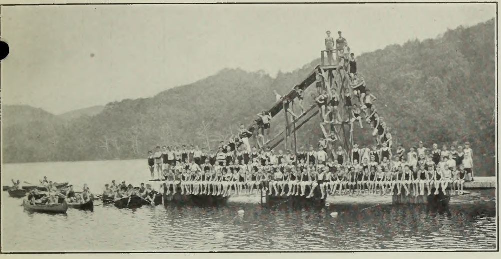
All buildings including tent houses are electrically lighted.

Food

CARE is taken to provide a varied and well-balanced menu, food elements being included in the right proportion for proper nourishment. The table is supplied with fresh vegetables from the Camp garden and neighboring farms. Only high grade fresh fruits and meats are served.

The drinking water is supplied from an artesian well, one hundred feet deep. The State Board of Health makes frequent tests of the two wells on the Camp property.

The food is prepared by experienced cooks in a clean, well-equipped kitchen.

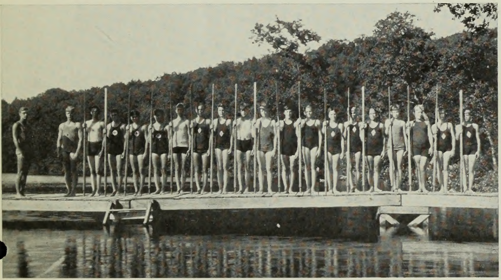


Ready for The Swim

Lake Regulations

CAMPERS enter the water only at regular, prescribed times, when the Director of Swimming and life savers are on duty. The boats and canoes are assigned to boys only by written permit of tent leader. A boy must be able to swim a reasonable specified distance before he will be allowed to use a boat. Only boys who take the lake test (swim across) are allowed to enter canoes.

Because strictest discipline is necessary in connection with boating and swimming, campers who break these regulations are dismissed from the Camp, or otherwise severely disciplined.



Life Saving Crew

A Tournament Match

One Day's Events

A.M.

6:55—First Call.

7:00—Reveille.

7:05—Setting-up Drill.

7:10—Morning Dip.

7:30—Chapel (singing, short talk, prayer).

7:50—Breakfast.

8:15—Camp Duties.

9:00—Instructions in Swimming, First Aid, Leadership, Nature Study, Camp Craft, and meetings of Junior achievement clubs.

11:00—Swim.

12:10—Tent Inspection.

P.M.

12:30—Dinner.

1:00—Bank, Store, Library Open.

1:15—Siesta (hour of rest, reading and writing home).

2:15—Camp League Baseball Game. Athletic or Aquatic Meets.

4:30—Swim.

5:20—Bible Discussion groups and educational talks.

6:00—Supper.

6:45—Mass Outdoor Games.

8:00—Entertainment or Campfire.

9:15—Tattoo.

9:30—Taps and Evening Devotions.

This schedule is occasionally changed to meet the conditions.

(Eastern Standard Time)

A League Game

Baseball and Tennis

BASEBALL is given a large place in the Camp program. Camp leagues are conducted for both younger and older boys. Occasional games are played with representative teams from other towns and camps.

The annual meets of Y. M. C. A. Camps of the state prove interesting to entrants as well as spectators.

The Store and Bank

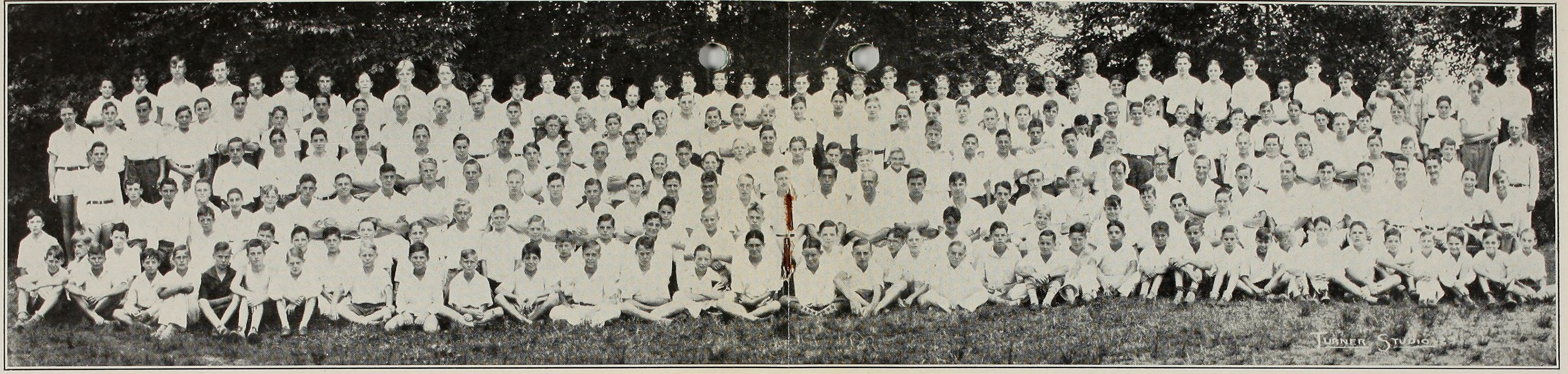
THE camp store is open one hour after dinner, daily except Sunday, for sales of stamps, stationery, souvenir postal cards and a limited amount of wholesome candy. All campers are expected, on arrival, to deposit their spending money at the Camp Bank, where a careful record is kept of deposits and withdrawals. This prevents loss and unwise use of spending money.

Athletics

FREQUENT athletic meets are conducted, the campers being graded to assure even competition. The object is to engage and improve all campers in athletics, rather than to more highly develop the few.

Camp Duties

EACH camper takes his turn in doing Camp chores, such as sweeping, policing grounds, carrying wood, coal, etc., under the guidance of his tent leader. Each boy takes care of his own bed. Campers, through the attainment system, are encouraged to do these duties cheerfully and thoroughly. Many boys volunteer for work on Camp improvements, such as grading, carpentry, etc.



The 1929 Camp Family

Sunday

CAMP HAZEN, in harmony with other departments of the Young Men's Christian Association, emphasizes the development of Christian manhood. The religious services play a large part in stimulating a natural religious expression in the lives of the campers. Every camper is required to attend the religious gatherings. Bible study and frequent character discussion group sessions are promoted. The services are held in the open air Chapel made possible through the generosity of the parents and grandparents of Robert Montgomery, of Norwich, a former camper and tent leader, in whose memory the Chapel was erected.

Camp Spirit

BECAUSE of the spirit of comradeship, loyalty and unselfishness continually emphasized, campers quickly learn to take pride in living up to and in being a part of the Camp Hazen Spirit. Therefore, very few rules of conduct are required. Parents may feel assured, however, that proper discipline will be maintained.

Tutoring

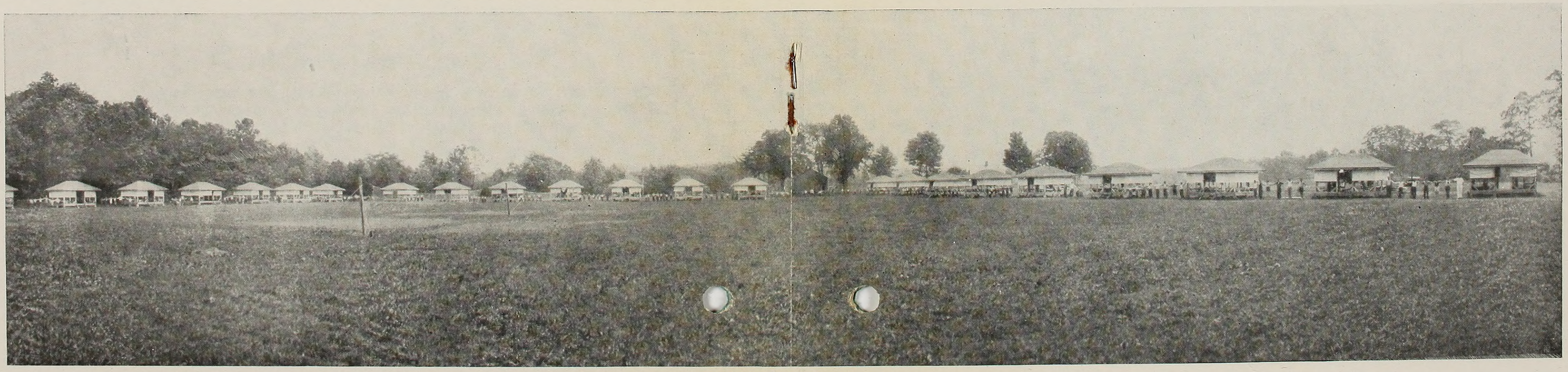
WHERE parents desire their boys to spend some time on school work during the summer, suitable tutors may be secured at the Camp at a nominal charge. Write to the Camp Director for further information if interested.

Camp Funds

THERE are two funds that make Camp Hazen possible:
(1) The Current Expense Fund.
(2) The Camp Improvement Fund.

The Current Expense Fund, which provides for the food, printing, program expense, etc., is met through the nominal weekly fee paid by the boys.

The Camp Improvement Fund is supplied through subscriptions of parents, campers and friends of boys who desire to help in this character-development enterprise. You are cordially invited to have a share in the further development of the Camp.



A View of the Campus

Visitors From Camp Mohawk

Social Events

SOCIAL or educational events are conducted nearly every evening in the recreational building after the mass games on the campus. They include mock trials, amateur vaudeville events, group sings, minstrel shows, moving pictures and concerts. All boys are encouraged through the attainment system to take active part in these events.

Canoe Trips

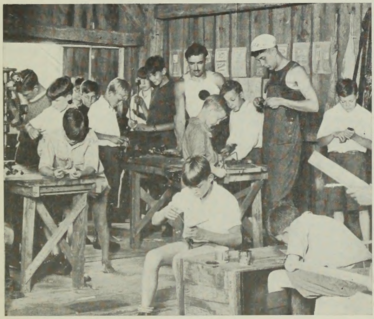
OCCASIONAL canoe trips on the Connecticut River and its tributaries are popular events of the season. These trips are under the personal supervision of mature men of long experience in handling canoes and boys. Only boys who have qualified as canoeists are included in the party.

Educational Groups

UNDER the leadership of Junior Achievement Inc., a well organized handcraft course is conducted throughout the camp season. A resident director is responsible for the proper supervision of this department of the camp program. The different types of work include:—iron work, woodwork, leather work, basketry, etc. Other groups engage in camp craft, archery, nature study, first aid, swimming, life saving, boxing, tumbling, orchestra, etc.

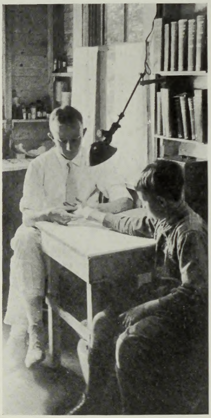
Camp Fires

NO camping period is complete without one or more camp fires. Happy boys gather around. The fire is lighted and the flames reach high into the air as the campers join in songs and yells. The popular story tellers are called upon. The fire dies down and the boys are thoughtful as they look into the dying embers. A short inspirational talk follows. Then the boys separate for tent devotions and restful sleep.



Junior Achievement Club at Work

The Infirmary



"Doc" at Work

Visitors

VISITORS are welcome on Saturdays and Sundays from 10 A.M. to 9 P.M.

A limited number of visitors may secure over-night accommodations at the Camp or at nearby farmhouses. Charges at Camp for meals: Breakfast, 40 cents; dinner (at noon), 75 cents; supper, 50 cents. Period banquet and Sunday dinner $1.00.

In the interests of health, parents are expected to refrain from supplying individual campers with boxes of candy, fruit, cake, etc.

Who May Go

NORMALLY developed boys between eleven and eighteen years of age, whose applications have been approved by a Y. M. C. A. secretary or church pastor, will be received. Ten-year old boys, if brothers of older campers, will be received for periods brothers are present. Boys with bladder weakness can not be accommodated. No cigarette smokers, either boys or leaders, need apply. Each boy must have a physical examination by registered physician. Apply for special medical blank if desired before application is made.

Ready for a River Trip

Dates

THE Camp opens Saturday, July 5, and closes Saturday, August 30. The season is divided into four periods: First period, July 5 to July 19; second period, July 19 to August 2; third period, August 2 to August 16; fourth period, August 16 to August 30.

Boys should apply for one or more full periods and arrive before dinner (noon), on the first day of the period and leave before dinner on the last day of the period. Only by special arrangements with the Camp Director will boys be received on other than regular period dates.

For further particulars apply to the Camp Director, 173 Orange Street, State Y.M.C.A., New Haven, or any Town, City or County Y.M.C.A. Secretary.

Hobby Groups

Governor Trumbull Speaks in Robert Montgomery Chapel

Cost

THE cost is ten dollars per week. Application blanks will be mailed on request or can be secured from any Connecticut City or County Y.M.C.A. Secretary. A registration fee of two dollars (on account) must accompany each application. At least two weeks' fees must be paid before or on arrival at Camp. As the number to be accommodated is limited, application should be sent in as soon as possible. Send through local or County Y.M.C.A. where possible. Make all checks payable to F. A. Stanley, Director.

Applications

EARLY applicants will receive a final letter of instruction about two weeks previous to the opening of the Camp. To boys applying later, if accommodations are available, the final letter will be forwarded on receipt and acceptance of application. Each applicant will receive with this letter a medical blank which must be filled out by a registered physician within five days previous to entering Camp.

What To Take

TWO heavy blankets or one double blanket and old comfortable. (Do not take less.)

Small pillow with dark cover.
Rubber blanket or poncho.
Bathing suit, sweater.
Rubber boots (if you have a pair).
Tennis slippers ("sneaks").
Soap in metal or celluloid box.
Fishing tackle (if desired).
Towels, small mirror.
Comb, hair brush, tooth brush.
Stockings, handkerchiefs.
Needles, pins, thread.
Twine, buttons, safety pins.
Bible.
Games or musical instruments (if desired), baseball gloves, etc.
Outing flannel pajamas.
Camera (if desired).

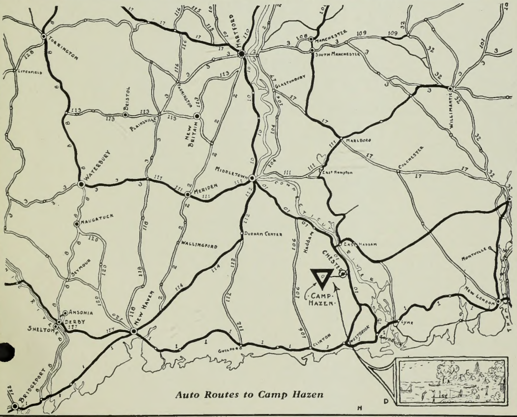
An army pack and canteen will be found useful.

Pack your equipment in an old suitcase. Do not take a trunk or chest. Blankets, etc., may be sent parcel post, addressed: Camp Hazen, Chester, Conn.

Address Correspondence

and forward Camp Hazen applications (through local Y.M.C.A. Secretary where possible) to State Y. M. C. A., 173 Orange Street, New Haven, Conn. (after June 29, Camp Hazen, Chester, Conn.)

F. A. Stanley, Camp Director. R. Wm. Cheney, Assistant Camp Director.


Torrington
Litchfield
Hartford
Manchester
South Manchester
Glastonbury
Willimantic
Bristol
Plainsville
Farmington
New Britain
Marlboro
Colchester
East Hampton
Waterbury
Middletown
Meriden
Naugatuck
Wallingford
Durham Center
Haddam
East Haddam
Chester
Camp Hazen
Seymour
Montville
New London
Ansonia
Derby
Shelton
New Haven
Guilford
Clinton
Westbrook
Lyme
Bridgeport
Connecticut River
Thames

Auto Routes to Camp Hazen

Other Connecticut Y. M. C. A. Camps

CAMP JEWEL, West Swanzey, N. H.—Conducted by Hartford Y.M.C.A.; July 1–August 6; Director, A. S. Knowles; Rates, members $10.00, non-members $11.00; Ages, 11–17.

CAMP MOHAWK, Cornwall, Conn.—Conducted by Fairfield, New Haven and Litchfield County Y.M.C.A.'s; Boys' Camp; Directors, J. V. Lamberton, William F. Urbach and E. W. Yergin; Rates, $12.00 per two weeks; July 2–30; Ages 11-18. Girls Camp—Directress, Mrs. Florence Kielman, formerly Miss Florence I. Clark; Rates, $20.00 per two weeks; July 31–August 28; Ages 12–18.

CAMP RAINBOW, Rainbow, Conn.—Conducted by Hartford Y.M.C.A.; July 5–August 30; Director, A. S. Knowles; Rates, $6.00; Ages 11–17.

CAMP TERREHEGAN, Gardners Lake, Conn.—Conducted by New London Y.M.C.A.; June 26–August 1; Director, Joseph B. Bunker; Rates, $7.00 boys in New London area, $9.00 to others; Ages 11-18.

WATERBURY Y CAMP, Watertown, Conn.—Conducted by Waterbury Y.M.C.A.; July 2–August 27; Directors, William F. Briggs and Carleton J. Bircher; Rates, Y members $9.00, non-members $10.00, out-of-town $11.00; Ages 9 and over.

CAMP WOODSTOCK, Woodstock, Conn.—Conducted by Tolland, Windham and Hartford County Y.M.C.A.'s; Boys' Camp; Directors, William F. Tyler, L. Edwin Hill and Elmer T. Thienes; Rates $1.00. Registration fee—$9.00 per week; July 2–30; Ages 10-18. Girls' Camp—Directress, Iris Brown; Rates, $1.00 Registration fee-$9.00 per week; August 1–15; Ages, 10–18.

Connecticut State Young Men's Christian Association

Headquarters, 173 Orange Street, New Haven, Connecticut.
Henry R. Buck, Chairman; Levi T. Snow, Treasurer; Harry Hedley Smith, State Secretary; F. A. Stanley, Associate State Secretary; George E. Goss, Associate State Secretary.

State Camping Committee

Burton L. Lawton, East Haddam, Chairman
Clarence Blakeslee, New Haven
Henry R. Buck, Hartford
Joseph B. Bunker, New London
Sherman Eddy, Avon
Harold M. Fiske, Meriden
A. S. Knowles, Hartford
Alexander Maitland, Thompson
Clemens Mortenson, Cromwell
James S. North, New Britain
Charles A. Russell, Haddam
Harold B. Senior, Bethel
Arthur S. Todd, Greenwich
Herbert S. Smith, Waterbury
Albert W. Tremain, Bridgeport
Roger Waite, Hartford
J. Allen Wiley, Hartford
Watson S. Woodruff, Orange

Camp Hazen Committee

Charles A. Russell, Chairman
Clarence Blakeslee
Henry R. Buck
Burton L. Lawton
Clemens Mortenson
Albert W. Tremain
J. Allen Wiley
Watson S. Woodruff

Camp Hazen Council

Fred H. Barnes, Bridgeport; Elmer F. Blomgren, Stamford; R. Wm. Cheney, New Haven; Emery H. Davis, Norwich; Walter L. Doerty, Middletown; George E. Goss, New Haven; Esbon E. Heck, Meriden; Eben Strong, New Britain; Burton S. Tandy, Greenwich; Tracy W. Redding, New Haven; F. A. Stanley, New Haven; Lewis A. Knox, Haddam.

QUINNIPIACK PRESS, INC.
NEW HAVEN, CONN.

CHAPTER I.

OBJECTIVES.

I. OBJECTIVES

The attempt to determine curriculum content and technique for a summer camp or any other educational enterprise without regard to aims and objectives reminds one of the general who jumped on his horse and rode off in all directions. The method used will depend upon the end in view. Teaspoons are useful instruments on occasion, but they are hardly efficient in digging ditches.

> The first step, therefore, in the determination of both content and procedure is to inquire as to the ends which the educator seeks to achieve in dealing with growing human beings. [1]

> (So also) in the conduct of a boys' camp there must be a definite, clear-cut purpose if satisfactory results are to be obtained. [2]

As has been pointed out, however, by H. S. Dimock,[3] a general purpose and objective is not adequate to determine technique. It is apt to be too vague for specific application. Trying to attain "the ultimate general aims of education" without regard to the specific aims involved is like trying to achieve happiness and success without regard to the specific activities which lead to these ultimate results.[4] Consequently, as Dimock forcefully summarizes the problem:[5]

> If the summer camp is to be a significant factor in progressive education, it is essential that its purposes be carefully re-examined and its objective formulated more definitely and specifically. This quest for clarity and definiteness of aims should characterize the general camp movement, the directors of a particular camp, and the individual camp counselor or leader.

---

1. Bower, W.C., Character through Creative Experience, p. 3.
2. Gibson, H.W., Camping for Boys, p. 12.
3. Dimock and Hendry, Camping and Character, pp. 14-15.
4. Thorndike, E.L., Education, p. 16.
5. Dimock and Hendry, Camping and Character, p. 15.

A. HISTORICAL

> Is there a great, a special, major objective which should characterize and summarize the opportunity of the summer camp, and if so, what should it be? Ninety-five per-cent of the camp booklets, directly or indirectly, say 'character building', the making of men and women who will become an asset and not a liability in the world. 1

This statement is especially true of the Y.M.C.A. camp in general, and of Camp Hazen, a typical Y.M.C.A. camp, in particular. We read in the 1930 booklet that

> -- To develop in boys virile Christian character and to inspire and train them in Christian service are the main objectives of Camp Hazen. By means of a coordinated four-square program the campers are kept busy in physical, religious, educational and social activities.

We find this four-fold division of activities and objectives carried over into the Camp Hazen Attainment System, by which a boy may win the Hazen emblem in recognition of his "four-square" development. The Biblical authority for this division is Luke 2:52, "And Jesus increased in wisdom and stature, and in favor with God and man." Test number five in each of the four sections of the attainment system involves the development of specific character qualities.

Intellectual: "Be graded by tent leader for showing good judgment, initiative and resourcefulness - Possible credits: three hundred."

Physical: "Be graded by tent leader on right attitude toward entering all physical activities."

Devotional: Be graded by tent leader for self-control, unselfishness, teachableness, good habits and conscientiousness."

Service: Be graded by tent leader for loyalty, sociability, self-sacrifice, democracy and service."

Gibson, H.W., Objectives, Ideals, and Standards, p. 37.

These traits were included in the attainment system in answer to the demand for more specific character objectives, and indeed they long seemed adequate. In actual fact, however, they were objective only in a nominal sense. In a few cases the leader would sit down with a boy at the start and explain to him what these various traits meant. How long the boy would remember the explanation is a question. Most of the leaders did not bother to explain the meaning of these terms until the last few days of the period, when the boy would have all his other requirements finished and be impatient to complete these also. Consequently these trait requirements were not objectives of character development so much as obstacles to be hurdled for an emblem. The primary requirements for the latter were the various activity tests, and if these were passed, a final day or two of angelic behavior would almost persuade even a tough-minded leader to grant the desired credits. In the second place these "objectives"were both too general and too specific. Too general, because they were usually summarized in the minds of both boy and leader by the broad, vague blanket term "Good behavior," a matter of general impression rather than of the analysis of specific traits of character. Too specific, because, aside from this "good behavior" their relation to each other and to the whole purpose of character development was arbitrarily and inadequately defined. They were simply more or less isolated traits within an arbitrary four-fold division of life and character. Any division of the dynamic process known as life will, to be sure, be more or less arbitrary,

but as Gregg has pointed out, this four-fold division is open to a peculiar danger. As a challenge to boys to develop their personalities in a well-rounded way it is fine, but

> -- From the point of view of psychology, -- there is nothing which can justify the mechanical breaking-up of a boy into sections such as are suggested by this use of terms. It becomes at once clear that the boy goes into any activity with the totality of his being -- that his mind and body and his motives and his awareness of other people are essential factors in every situation which the boy faces. To the extent, therefore, that the fourfold organization -- causes leaders to think that a boy's life is really separated in this fashion, it is weak. 1

To summarize, the specific character traits which the attainment system tried to develop were not real objectives for either boys or leaders. They were not understood and therefore generalized as "good behavior" or "character-development," which deprived them of any specific value. They were classified under an arbitrary fourfold division of the activities of life which was psychologically invalid and confusing, and lastly, within each division they were more or less isolated, without any vital relation to each other and the whole process of character education. In other words, there was no clear conception on the part of either leaders or boys as to the real, vital, dynamic, progressive nature of the processes of life, education, character and personality, those processes in which unity and multiplicity, identity and change, are synthesized into a whole that is self-conscious, self-directing, and self-controlled. Boys, leaders and directors were well aware that something was wrong, that their objectives were vague and confusing, that "we don't know where we're going, but we're on our way." It was not until "Camping and Character"

---

1. Gregg, A.J., Group Leaders and Boy Character, p. 80.

was published, however, that Camp Hazen was stimulated to re-examine and re-evaluate its objectives, and that the criticisms of the old objectives which we have just discussed became explicit enough to result in action.

B. EXPERIMENT

By the middle of the 1929 season, enough of the directors of Camp Hazen had read "Camping and Character" to realize its implications for their own camp. Ahmek's objectives were mimeographed and distributed among the leaders. Then a meeting was called to discuss Hazen's objectives. The discussion was led by an able educator, but the result was simply a chaos of character qualities, traits, informations, skills, attitudes and activities. These generous suggestions were listed as possibilities and a committee appointed to reduce them to some sort of order. The chairman being more or less of a philosopher, the objectives were finally organized without discarding any of those mentioned, but the resulting cosmos was fully as arbitrary and much more complicated than the old four-square system. It was simply another four division arrangement. The chief aim or objective was leadership, with the sub-title of character. This was divided into self-reliance, self-respect, and love of God, and love of man. These in turn were subdivided into a multitude of character traits and qualities. As an example of the ingenuity of the human mind, this classification was interesting, but hardly useful.

The following camp season, 1930, was preceeded by a three day leaders' training conference. The powers that be having previously decided to experiment with Ahmek's methods

for a season, the problem of the conference was to prepare the leaders as well as time permitted for the change. The first item for discussion was the aims and objectives of Camp Hazen. The leaders who remembered the experience of the preceding summer realized the hopelessness of the situation, but the chairman was undaunted. He again listed all the suggestions, and then proceeded to bring order out of chaos. He evidently knew what he wanted and by some sort of sleight of mind process, emphasizing the important factors and discarding the irrelevent ones he organized all the objectives into a fairly simple system. "There," he concluded, "you see what we have done? We have worked out the same system of objectives that Camp Ahmek has." True enough, research verified his claim. Not only the content but the form was sufficiently identical to point to memorization on his part. It was a good system, however, clear and simple, and much preferable to the confusion of mind with which the discussion was begun. It harmonized also, with the Y.M.C.A. reverence for the sacred number "4": (a) health and safety, (b) skills and interests, (c) appreciation of the higher values of life, (d) attitudes, habits, and abilities of character. These specific objectives were summed up under the general aim of the development of character and personality, or "life more abundantly."

This gift of Ahmek's objectives, however, did not remain long unpaid for. They were fine as a philosophy of camping education in a pre-season training conference, but when it came to actual practise they didn't work. They were not really so simple as they at first seemed. There were many

sub-heads under each of the four main divisions. The resulting interview chart, which attempted to acquire information about the interests, skills, appreciations and attitudes of the individual boy, proved too intricate and unwieldy for Hazen's inexperienced leaders. After two weeks of use, or misuse, a revision was demanded in the way of simplification and efficiency. The result was the division of the information blank into two blanks, one for activities and the other for attitudes. These will be described in Chapter V. It is only necessary to state here that the attitude sheet was a list of character attitudes on which could be recorded the change in each boy every few days. A similar sheet was worked out in boy terminology and posted on each tent bulletin board, so that these attitudes would become actual objectives for the boys themselves as well as for the leaders.

So much for "those specific objectives which we seek in general for all of our campers."[1] "A second source of objectives for a camp is the study of the various activities which enter into the life of a camp,"[2] in order to determine possible concomitant, or character, learnings. What attitudes and habits of response, both negative and positive, may be the by-products of any given camp activity? This problem was raised in the leaders' training conference, but no adequate solution was forthcoming. It was left to the leaders of the various activities to analyze their projects for the concomitant learnings involved, but little if any of this was done. The only case of such analysis with which I am familiar was the discussion by a group of Senior boys of the values they

---

1. and 2. Character Education in the Summer Camp, p. 3.

expected to realize on a certain canoe trip. They were aided by suggestions from one or two leaders, and the results showed the tremendous possibilities inherent in such analysis.[1]

> The third and probably the most important source of objectives is the study and understanding of the individual camper.[2]

This type of objective was the purpose of the interview or information charts which we have already mentioned as listing the specific objectives of the camp. The preliminary interview took place during the first few days of the boy's stay in camp, and was intended to get the leader and the boy acquainted with each other. The leader would get a line on the boy's interests and help him to plan his program accordingly. He would also be able to determine in which attitudes the boy was weak and ought to be developed, and thus formulate his objectives for that particular boy. We have already noted how the interview charts were revised. The objectives listed on the new attitude sheets were used not only as as stimulus to the boy-leader acquaintance and comradeship, but also served as an instrument for checking the boy's progress in social adjustment throughout the season. It was in this use that their real value was demonstrated.

C. EVALUATION

Perhaps the best method of evaluating these embryonic attempts to criticize and coordinate the objectives of Camp Hazen into an instrument of some efficiency will be to compare them with similar experiments in other camps. These are

---

[1] Senior Counselor's Report.
[2] Character Education in the Summer Camp, p. 3.

difficult to find. To be sure most camps have their objectives and many have worked out specific ones, as for example H.W. Gibson at Camp Becket[1] and A.E. Hamilton at Sebago-Bear Mt. Camps.[2] No camp however, to my knowledge, has achieved as yet the system and success in this direction that Camp Ahmek has.[3] Consequently a comparison of Hazen with Ahmek will probably be enlightening and rich in significant conclusions.

Of the three types of objectives, the specific objectives for all the campers in general were almost identical at Hazen and Ahmek, largely, as we have seen, because Hazen copied Ahmek's objectives wholesale. We have also seen how these objectives were later modified to greater accordance with the needs of this particular camp. This was due to two factors. In the first place most of Hazen's leaders were untrained in leadership and especially in the observation and recording of behavior tendencies. In the second place, these untrained leaders found themselves in the midst of an experiment which involved nearly every phase of camp life, and of all these phases the attempt to record and measure character appealed to them as least valuable and consequently gained a minimum of their time and attention. Of the two solutions demanded by the circumstances, the directors preferred modification to repeal, and the objectives were duly simplified. Another year the importance of keeping in mind and measuring the approach to all the objectives must be driven home to every leader, more time must be allowed them for this purpose, and they must receive training in this task throughout the season, as well as before camp opens.

---

[1] Gibson, H.W., Objectives, Ideals and Standards, pp. 27-37.
[2] Hamilton, A.E., The Real Boy and the New School, Chapts.15,16.
[3] Dimock and Hendry, Camping and Character, Chapter II.

The most obvious and inexcusable omission in Hazen's specific objectives was the objectives of the campers themselves. When the boys arrived in camp, the objectives had already been determined for them by the leaders, and they had no choice but to accept them. Ahmek has several techniques for ascertaining the campers' objectives. One is a check list of purposes from which the boy chooses those which appeal to him as most important. Another is the "Summer Camp Test" which includes a request to "tell as clearly as you can what you think are the biggest things a boy gets out of camp."[1] Even this, however, does not seem sufficient. To carry through the democratic or cooperative method to its logical conclusion, it seems to me that the campers should not only have a chance to state their own objectives, but also to share with the leaders in determining and organizing the general camp objectives. Hazen has done neither to date, and this omission is highly inconsistent with the spirit of the entire experiment. It seems obvious that if the camp objectives are to become real objectives for the boys as well as the leaders, that the former must have a part in determining them. "A true aim," says Dewey, "is -- opposed at every point to an aim which is imposed upon a process of action from without."[2]

> If activity and satisfaction from responses guided by an aim or purpose are necessities, it becomes apparent that the way in which a purpose is to be determined is much more within the realm of the boy than within the realm of the leader.--- A real purpose will evolve from a democratic method. 3

---

1. Dimock and Hendry, Camping and Character, pp. 16-17.
2. Dewey, J., Democracy and Education, p. 129.
3. Gregg, A.J., Group Leaders and Boy Character, p. 67.

Mason summarizes the whole problem of camping objectives thus:

> The word fun used in connection with the camper-aim is but another term for interest, and interest not necessarily of the direct type which furnishes pleasures of the moment, but interest in attaining ends and goals, objectives, in fascinating fields. ----- But the ends must grow out of the present interests of the campers and must be suggested by the present interests, not superimposed by the counselors. However anxious the director or counselor may be to accomplish specific, worthwhile results in character and personality and to develop skills in certain techniques, he must not fail to keep constantly before him the camper-aim of 'fun' and interest, remembering that the camper knows where his interests lie. [1]

Until the Hazen campers, therefore, are given the opportunity to share with the directors and leaders in the problem of criticizing and constructing the aims and objectives of the camp, Hazen will remain far from the ideal of full democratic cooperation and control.

In the second type of objectives, those arising from the analysis of the various curriculum activities, Hazen is again far behind Ahmek. Compare for example the one instance of such an attempt at Hazen that we have mentioned, the discussion of the possible values and learnings on a canoe trip, with the exhaustive "analysis of probable learnings and situations on canoe trips" worked out at Camp Ahmek.[2] In addition to the "primary learnings" in skills, and the "associate learnings" about equipment, emergencies, hygiene, nature, and so forth, there are no less than twenty-five "concomitant learnings" in character reactions, not including numerous sub-divisions. Another example of the same sort is found in an "analysis of probable learnings and situations in swimming." Here is a

---

1. Mason, B.S., Camping and Education, pp. 9-10.
2. Dimock and Hendry, Camping and Character, pp. 67 ff.

camp that is really pioneering in the field of character education and research, and Hazen has not even begun to follow. Another season the leader in charge of each curriculum activity should be held responsible for such an analysis of the possible learnings in his activity, drawing on his assistants and the boys interested for discussion and advice. In no other way can we be certain that these activities are worth while, and in no other way than by analyzing all the possibilities can we really make the activities as valuable as they ought to be for the skills, appreciations and character attitudes of the boys interested.

The third, or individual, type of objectives, which Dimock rightly feels to be the most important,[1] have two sources: the parents' information blanks and letters, and the leader's analysis of the needs of his individual boys. Hazen has never made a systematic attempt to determine the parents' objectives for their boys, as Ahmek has done through the parents' application blank, personal interviews, and letters.[2] This is partly because the experiment did not really get under weigh until the season had begun and the applications were alrady in. This will be remedied by a change in the 1931 application to include a statement by the parents of any particular objectives and desires for their boys. An attempt was made, however, to require the parents of each boy to meet and talk with both the boy's leader and his counselor before his registration was complete. This provided an opportunity for the parents who so desired to give the leader any information

---

[1] Character Education in the Summer Camp, p. 3.
[2] Dimock and Hendry, Camping and Character, pp. 18-24.

that might help him in his analysis of the individual boy. This plan was a beginning toward progress, but it must be perfected in more detail before it will be of real value. In regard to the leader's own analysis of the boy, the former must be given much more training and help in getting acquainted with the boy and gaining his friendship and confidence easily and naturally. This is a real and difficult problem which we must discuss more at length in Chapter IV.

We have discussed the objectives of leaders, boys, and parents. In conclusion we must note the function of the camp directors in regard to objectives.

> Those who have primary responsibility for directing the camp enterprise, the camp director, directors of program and personnel, directors of sections, or others in supervisory positions, should also possess clarity and definiteness in their conception of the functions of the camp in its deepest significance. --- It is the responsibility of the directors to achieve an integration of the purposes of all the persons and groups who are concerned with the camp outcomes. Directors' aims must envisage the camper, the parent, the counselor, and the wider social obligations of the camp as an educational agency. 1

The reason that the directors and leaders at Hazen have failed in this integrating process, it seems to me, is that they lack an adequate conception of the essential nature of the entire educational process of character development. In their analysis of a given person into his various character qualities, they are still predisposed to think of these qualities as so many psychological units or character-muscles to be developed. The traditional four-square division of character has been broken up into many parts, but these parts are still conceived of as atoms of character rather than as analogous to electronic wave processes. They are not yet clearly

---

1. Dimock and Hendry, Camping and Character, p. 27.

aware that "virtue" cannot be divided up into so many "virtues".[1] They still conceive of character as composed of a number of "traits" rather than of tendencies to react in a certain habitual way to certain familiar stimuli. The Character Education Inquiry has demonstrated to us that "traits" and "virtues" are abstractions from the process of life itself.[2]

> According to this point of view, education -- is nothing less than the initiation of the young into a creative personal and social experience. Its techniques must be derived from the processes by which personality is achieved. It is not an operation that can be brought to pass upon the young. It is a process that musttake place within growing persons and groups. 3

The directors and leaders of Hazen must come to realize all of this, to clearly conceive the dynamic, growing, progressive nature of education and life and personality and character before they can hope to make much real progress toward a scientific approach to character development. Consequently, as Dimock points out,

> The emphasis in this approach to educational objectives (must be) upon a method of meeting the variety of life situations, rather than upon fixed norms or standards of conduct. -- The conspicuous need of a person for fruitful living is a method of adjustment which may be utilized in facing the problems, issues, tasks and responsibilities which arise in every area of human activity and relationship. 4

We began this chapter by pointing out the need for more specific camp objectives. We reviewed the three types or sources of objectives at Camp Hazen. By comparing these with the objectives and methods in use at Camp Ahmek the following conclusions were reached:

---

1. Watson, G.B., "Virtue vs. Virtues", Christian Citizenship, Sept. 1927.
2. cf. Christian Citizenship, oct. 1930.
3. Bower, W.C., Character through Creative Experience, p. 13.
4. Dimock and Hendry, Camping and Character, p. 30.

(1) Camp Hazen should give its leaders more time and training in the formulation and use of specific objectives.

(2) The campers themselves should be given an opportunity to share in the formulation of the camp objectives.

(3) Each curriculum activity should be analyzed for the possible primary, associate and concomitant learnings involved.

(4) Parents' objectives should be obtained through the pre-season application blank and through personal interviews with the parents by leaders and directors.

(5) Leaders should receive more training in the methods of interviewing.

(6) Directors and leaders must revise their conception of the nature of character education in accordance with the latest findings of scientific educational research.

CHAPTER II.

COOPERATIVE ORGANIZATION AND CONTROL.

II. COOPERATIVE ORGANIZATION AND CONTROL.

The title of this chapter needs some explanation. It can best be understood in the light of its evolution. It was originally planned to devote one chapter to organization and another to social controls. The word "organization" did not, however, clearly describe the contents of the chapter, which concerned primarily the organization of the boys rather than of the leaders, so "democratic government" was substituted. A study of social controls revealed that the most important of these were of a democratic nature, so it was decided that the two chapters might legitimately be combined. Further study made clear the necessity of distinguishing between democratic and cooperative government or organization.

Democracy is a broad, general term and tends to be ambiguous. It is commonly used to describe any of the various stages of democratic behavior. It is often applied to that incipient democracy, the crowd or mob ruled by suggestion and imitation. Politically it is used erroneously to designate representative government.[1] Ideally, the term would signify the complete, cooperative deliberation and participation of all the members of the group.

> The aim of true democracy is to secure the active participation of every individual up to the limit of his capacity in the conduct of all his social, vocational and political affairs. [2]

---

[1] Elliott, H.S., The Process of Group Thinking, p.1.

[2] ibid., p.1.

> Genuine democracy means not merely a list of rules to keep one person from overriding another, nor yet the balancing against each other of the representatives of opposing factions. It means rather the cooperation of all individuals and parties toward the common good. [1]

Democracy, then, is not any one stage in the development of the group process, but the process itself, the progressive achievement of greater cooperation and participation among its members.[2] But even this dynamic conception of democracy does not permit us to label Hazen's new organization as democratic.

> A society which makes provision for participation in its good of all its members on equal terms and which secures flexible readjustment of its institutions through interaction of the different forms of associated life is in so far democratic.[3]

Pure democracy, therefore, is impossible in a boys' camp unless the directors are willing to risk its degeneration into anarchy.[4] Total equality of boys and leaders would endanger the fundamental safeguards of health and safety which it is the duty of the latter to preserve. For this reason the Hazen organization is better called cooperative than purely democratic, cooperation under adult guidance and, when necessary, adult control. As the Hazen Junior Counselor expresses it:[5]

> This does not intend to be a 'pure democracy'. It is only an effort to help boys make their own decisions on matters which concern their own welfare. Notice I say 'help' not 'let'. It is not a matter of granting privileges, nor is it a matter of turning things over to the boys wholesale. It is allowing the boys to share in forming decisions. It is a mutual thing whereby the boys are given an opportunity to struggle with problems themselves, and yet not being afraid to seek the help of adults when absolutely stuck.

---

1. Allport, F.H., Social Psychology, p.398.
2. Follett, M.P., The New State, p.99.
3. Dewey, J., Democracy and Education, p.115.
4. Dimock and Hendry, Camping and Character, p. 104-105.
5. Junior Counselor's Report.

The reason for the attempt to replace the old autocratic method with cooperative organization and control was the realization that character comes only through making choices and taking the consequences, not only in program projects, but in every phase of camp life. If the camp is to create characters that will become worthy citizens of the democracies of the future, it must allow them to practise democratic citizenship now.

> Since we desire to produce democrats we must see to it that children have actual experience of democracy, and prolonged, thoughtful, and convinced - rather than unquestioning - practise of it. [1]
>
> The young must have experience of acting together with one another and with older persons from motives that are inherent in the situation and not forced, and all who thus act together must be exposed to the consequences, pleasurable and painful, of their common action. [2]
>
> Democracy demands that the boys shall share fully in the forming of the organization and that the process itself shall be an educative process. [3]
>
> (Education should teach children) above and beyond everything, to create life for themselves. Hence education should be largely the training in making choices. [4]
>
> ----There can be little question that a democratic process is the best way to grow men and women. It is he who does the thinking, who faces the problems, who makes the plans, who alone achieves both the growth and the happiness. Our present ideal and practise of leadership reserve these supreme values to the leaders. [5]

And what applies to the democratic process applies also to cooperation, which is one of the higher levels in that process. Accordingly, Camp Hazen decided to experiment and test the practical value of the democratic, and cooperative, hypothesis.

---

1. Coe, G.A., "The Nature of Discipline for Democracy," Religious Education, Vol. XIV. (1919), p. 136./ 2. ibid., p.137
3. Gregg, A.J., Group Leaders and Boy Character, p. 132.
4. Follett, M.P., The New State, p. 54.
5. Elliott, H.S., op. cit., p. 6.

A. HISTORY

> A large percentage of American camp directors still hold to the view that the curriculum can and should be made out completely in advance. In camps where this view persists one finds a rigid, ready-made, prescribed program imposed on the campers. Camp runs with the precision of a time piece. Rules, regulations, punishments and rewards abound. The campers have no share in determining the conduct of the camp. There is complete adult control. It is assumed that character will result from accommodation and conformity on the part of the camper to a formal program of adult construction. [1]

During the ten years of its existence prior to the 1930 season, Camp Hazen belonged to this class of camps. No better proof of this can be found than an article written on "Camp Program" several years ago by Hazen's own camp director:[2]

> It is essential that the program be planned well in advance of the opening of camp. --- Week days and Sundays should be scheduled and the day's program run off on time.

The system might be described as autocratic with occasional paternalistic leanings. The center of organization and administration was the camp director, who held himself responsible for every phase of camp life. The program directors and the leaders were all directly responsible to him. His advice was sought on every detail and he made all the important decisions. His chief employment, therefore, was to "check up" on everything and everybody to make certain that all was running as it should. Naturally this was a strain on him and everyone else. He developed a hypercritical attitude, and boys and leaders lived in constant dread of a criticism or a reprimand. The effect on the camp spirit can easily be imagined. A Boys' Council was elected for several years, but there was little for it to do, and its infrequent meetings were dominated by adult supervision.

1. Dimock and Hendry, Camping and Character, p. 40.
2. Camp Management, pp. 7-8.

Control at Hazen under the old system was largely external. The many rules and regulations were made by the director and infraction brought a swift penalty. The supervision of these penalties was one of the chief responsibilities of the assistant camp director, who would read off the names of the culprits each morning at breakfast. The major penalty was "special duty", which meant several hours of work sawing wood, peeling onions, or rolling the tennis courts. Minor penalties administered by the leaders were loss of swim, loss of dessert, and paddling. Constant threats of punishment as controls were balanced on the other hand by promises of reward in the form of points toward the camp emblem award. The boy was thus stimulated to enter certain activities by his desire for points, and prevented from indulging in more spontaneous but forbidden enterprises by his fear of punishment. And this system worked after a fashion. As the summer wore on camp life settled down into a smooth, humdrum routine, most of the boys became tired of rebelling, accepted the necessity for conformity, and went home at the end of one or two periods, and the leaders broke the monotony of continual commands and coaxes with a weekly "leave."

This system of organization and control was not without its values. It meant smooth and efficient administration and tangible results. As one director has expressed it:[1]

---

[1] Hill, R., "Creative Activity in the Summer Camp", Progressive Education, Vol. IV., p. 116.

> When we assemble a large number of children from different communities to spend two months in a new environment, we encounter trying administrative problems. Routine means simplification. Awards and competition make children willingly submit to routine. Behavior is predictable and supervision is simplified. The material results show up better to parents and to the children themselves; and the routine camp itself has a pleasing appearance of order, whereas freedom and spontaneity are likely to beget an appearance of many loose ends.

The best army, however, is not always the one which is the best equipped, trained, and disciplined, and which manoevers with the most pleasing order and precision. The American troops in the World War had far less military training than the Allies, but they had enough spirit and enthusiasm to more than compensate for this lack. Routine, training, discipline and order are fine in their place, but when they are substituted for freedom, self-reliance and voluntary cooperation, their value may be questioned. Taylor gives us a good example of this:[1]

> We wished to try out the military 'idea', and to see what effect it would have on the group as compared with other methods of procedure. One summer -- the camp was put on a military basis, rigidly thorough. And never was there less resourcefulness and initiative shown by the boys than during that summer, and rarely were there nearly as many disciplinary problems. We concluded that the military idea was not appropriate for boys of the growing, formative age - perhaps up to eighteen. It seems to destroy those very qualities that a camp is most successful in developing.

Now while Hazen has never been accused of militarism, it was, under the old system, decidedly routine. If conformity means character, and cooperation means, as it did to E. H. Harriman, "Do as I say and do it damned quick,"[2] then Camp Hazen under the old regime might be called a cooperative, character-developing enterprise.

---

[1] Taylor, C.K., "The Camp of the Future", Camps and Camping, 1922, p. 95.

[2] Follett, M.P., The New State, p. 27.

B. EXPERIMENT

1. Organization and Administration.

The first change in organization under the 1930 experiment was the division of the camp into three sections or councils. This resulted from a demand that the camp be moved from the fields on the state highway to a more isolated, woodsy environment. Seven of the tents were accordingly moved further up the lake into the woods. It was this section of senior boys which was scheduled to experiment with the new methods. Before the season began, however, it was decided to risk the entire camp in the experiment, and two more sections were carved out of the remaining eighteen tents left on the old site. The seniors were boys fourteen years old and over, the middlers twelve and thirteen years old, and the juniors ten and eleven years old. Each council was in charge of a "counselor", who also had charge of a tent group. This official was practically director of his section and conferred with the camp director only on important items. His responsibilities were similar to those of Camp Ahmek's sectional director:[1]

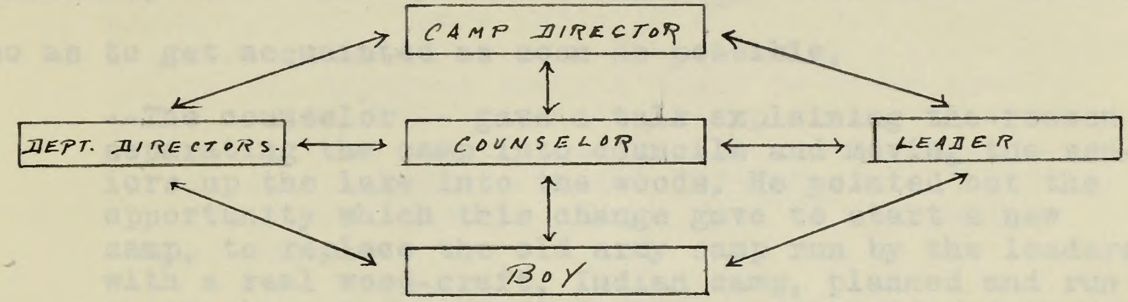
> His function is one of observing, evaluating, conferring, stimulating, encouraging and directing. His task is one in which the spiritual element is prominent, in that personal relations of mutual confidence and co-operation are a prerequisite to the success of supervisory activities in enhancing the skills and the esprit de corps of the counselors (leaders).

By this division of the camp into three councils, and the creation of the three counselors' positions, the latter became the real centers of organization and administration. This relieved the departmental directors of their direct responsibility for the program, but the chief beneficiary of the change

---

Dimock and Hendry, Camping and Character, p. 219.

was the camp director. Relieved of many harassing details and the necessity for "checking up" on everything, he was now free to supervise the business management of the camp and to unify the various council activities into a real Hazen spirit . The reorganization of the camp personnel may be diagrammed as follows:



This means that the counselor has taken the place which the camp director held in the old system. The counselor alone is now directly responsible to the camp director, whereas the department directors and leaders are responsible to him only indirectly in his respective capacities of business manager and director of personnel. By this change in organization,

> --The camp director has responsibility for no particular phase of the camp program, but is a stimulator, coordinator and supervisor at large. Probably his best investment of time is made with the leadership of the camp, but he is able to give considerable time to the boys because he is free from all specific responsibility.[1]

The problem which faced the three counselors at the beginning of the summer was how to transform a group of old campers accustomed to autocratic procedure and new campers unaccustomed to any procedure into three closely-knit, cohesive and cooperative fellowships that could choose, plan, execute and judge their own organization and activities with the help and guidance of a few leaders. The counselors decided to attack

---

Dimock and Hendry, Camping and Character, p. 219.

the problem aggressively at the first council fire on the opening night of the season. The plan was for each counselor to make the idea of cooperative organization so attractive to the boys of his council that they would vote to try it out. This was not difficult to do. In the Senior Council, for instance, after the boys and leaders had introduced themselves so as to get acquainted as soon as possible,

> --The counselor -- gave a talk explaining the reason for separating the camp into councils and moving the seniors up the lake into the woods. He pointed out the opportunity which this change gave to start a new camp, to replace the old army camp run by the leaders with a real wood-craft, Indian camp, planned and run by the boys themselves. The idea took hold and the boys voted unanimously to try the experiment. ------- The result of the council fire was the generating of a splendid spirit of fellowship and cooperation. The boys seemed to realize their own responsibility for the success of the summer. They had accepted the opportunity to make an important choice as well as to express their opinions publicly. The gain to the leaders from the evening was a greater confidence in the experiment because of the enthusiasm and active participation of the boys. 1

The next problem was that of organization, which was settled at the second council fire. The boys of the Junior Council seem to have solved it more of their own accord than the others, according to the counselor's report. The juniors were asked for suggestions for evening programs.

> There were many responses and some discussion, all of which clearly showed them the difficulty of a large body of boys reaching intelligent decisions. Suggestions were asked how some smaller body could work out these details and arrive at a proposition for the whole council to vote on. After several ideas, that of electing one representative from each tent met with most approval. 2

---

1. Senior Counselor's Report.

2. Junior Counselor's Report.

The seniors reached the same conclusion, although the final suggestion came from the counselor instead of from the boys. To continue from the Senior Counselor's report:

> --The meeting was adjourned early so that each tent could hold a meeting before taps to elect its Sagamore (representative) and talk over the projects it was going to work on. All ideas and opinions regarding council programs, problems and personnel were to be discussed and some decision reached, so that the Sagamore could carry the will of his tent to the Sagamore council for action. All matters thus brought before the Sagamore council would be acted upon by this council, or, if the Sagamores were not certain of the will of their constituents, would be referred to the entire senior council for approval. The final authority was thus the quorum vote of the whole senior council.

The only criticism of this plan is that it did not come from the boys, but was adapted by the counselor from Camp Ahmek's organization and simply accepted by the boys without question, so accustomed were they to the autocratic type of adult administration.

The junior representatives were called "Little Chiefs". Their functions were typical of all the representatives, and consequently worth describing in some detail:

> Each Little Chief not only had responsibilities to his Little Chiefs' council but was also the assistant tent leader with the understanding that he set an example to the other boys and help his leader in all ways possible. At the head of the Little Chiefs is one boy elected by them as "Chief". It is his responsibility to call the meetings, preside at them and being responsible for seeing any plans or decisions made are carried out. He also presides at the meetings of the Junior Council around the council fire - to which body the Little Chiefs refer their major decisions for approval. 1

The Little Chiefs or Sagamores thus constitute the executive body of the council. They are responsible for all problems of program, administration and discipline that concern the council.

1. Junior Counselor's Report.

> Handling the program was done by the Little Chiefs from the very start. They listed all the events that they would like to have happen and then arranged them according to the time and the days of the week. --- As soon as the program is made, the Chief appoints one or more boys to be fully responsible for each event, which meant getting a leader to take complete charge -- or else to help him work the event out himself.--. From the boys' point of view, then, the Chief is responsible for the entire program. It is he that must call the Little Chiefs' meeting, work out a program with the Little Chiefs, appoint the individual Little Chiefs to be responsible for the various events and finally "check up" on them either independently or with the Program Man in seeing that they do it. [1]

Most of the program thus planned, in the other councils if not in the Junior Council, was the evening program. The representatives met irregularly whenever the counselor thought it necessary. Supposedly the programs of the three councils were coordinated to avoid conflicts, by the three Chiefs or Sachems meeting once a week with the Social Director, but this was rarely done. Supposedly, also, the program was planned, executed and evaluated as well as chosen by the representatives, but actually most of this work devolved upon the counselors and a few leaders. In fact most of the new program ideas and suggestions came from the counselors rather than the boys.

A few notes from the Senior Counselor's report will give an idea of the type of administrative problems that came up for discussion in the Senior Sagamores' council.

> Inspection: Decided to have each Sagamore take turns inspecting tents informally at any time of day. Tents to be cleaned up as soon as possible after breakfast. This didn't work very well as some tents didn't clean up. It was suggested that competition be started by announcing the winner of each day's inspection. Result is gratifying.

---

1. Junior Counselor's Report.

Terminology: "Tents"vs."Lodges!" "Lodges" arbitrarily favored by directors and leaders, but Senior Sagamores followed the Juniors in going back to "tents". Too hard to change.

Bedtime: Council approved 10 P.M. Taps (half hour later than last year and Middlers) but many boys went to bed early so Sagamores decided to change it back to 9;45. Several tents, however, refused to quiet down so early so it was eventually voted to go back to 10 P.M.

"The Hazen Trumpet": Shall we have it this year? Can it be made any better than last year? Senior Sagamores finally voted to publish a "Trumpet" for the entire camp.

Visitors' Day: Long discussion. Boys objected strenuously to visitors in camp any old day of the week. Recommended that visitors' days be enforced if possible.

Policing Campus: Problem of waste papers and rubbish raised. Suggested that every boy pitch in and pick up every paper he saw. Not many ideas on subject. Cooperation asked at council fire.

Sunday observance: Discussed. Voted to discourage organized baseball and volleyball, but to allow individual games like tennis, quoits, handball, catch.

2. Social Controls.

The problems of discipline faced by the Sagamores' and Little Chiefs' councils introduces us to the whole subject of social control. Social control may be defined as the influence exerted on an individual by other individuals and groups, especially those with whom he is in close face-to-face contact.[1] Boy behavior is largely the product of social forces.[2.]

> The phantasies and dreams that have grown out of his social experience are important determinants of his behavior. The personal relations which have been developed within his own social world, as a member

---

[1] Park, R.E., and Burgess, E.W., Introduction to the Science of Sociology, p. 280.

[2] Mason, B.S., Camping and Education,pp.39-43.

> of the groups which are most vital to the organization of his wishes cannot be ignored. His own conception of the role he thinks he plays in his social group must be fully understood in any attempt to prescribe a program for his future adjustment. [1]

There are two types or stages of social control. First there is the more or less unconscious stage which may be called influence, in which the social relations are those of agreement or conformity, and which utilize the mechanisms of sympathy, suggestion and the social self.[2] The second type is the conscious control that arises from relations of conflict between the individual and the group, and is generally called discipline.[3] We are interested in this chapter in those controls which are the product of the group. The controls exerted by individual adult leaders will be discussed in Chapter IV.

The unit of camp society, as of all society, is the group, and it is the group which undoubtedly exerts the most influence on the average individual during the camp season.

> The normal unit of character education is the group or small community, which provides through cooperative discussion and effort the moral support required for the adventurous discovery and effective use of ideals in the conduct of affairs. [4]

> We find the true man only through group organization. The potentialities of the individual remain potentialities until they are released by group life. Man discovers his true nature, gains his true freedom only through the group. [5]

---

1. Thrasher, F.M., The Gang, p. 500.
2. Allport, F.H., Social Psychology, p. 336/ 3. ibid., p. 336.
4. Hartshorne, H., and May, M.A., "A Summary of the Work of the Character Education Inquiry", Rel. Ed., Vol. XXV., Oct, '30, p.762
5. Follett, M.P., The New State, p. 6.

By group is not meant a crowd or mere collection of individuals, but a more or less intimate, cohesive organization of individuals interacting toward a common purpose.[1] This group life is a process, and

> --The group process contains the secret of collective life, it is the key to democracy, it is the master lesson for every individual to learn, it is our chief hope for the political, the social, the international life of the future. 2
>
> What then is the essence of the group process by which are evolved the collective thought and the collective will? It is an acting and reacting, a single and identical process which brings out differences and integrates them into a unity. The complex reciprocal action, the intricate interweavings of the members of the group, is the social process. 3

There are two types of groups at Camp Hazen: the primary tent group which may be compared to a family or gang, and the council group which is more like a small community. The three council groups make up the camp society, which rarely functions as a whole except at meal time. We must now consider the chief controls which these three groups exercise over boy behavior. These are (1) custom and tradition, (2) consensus, which includes spirit, morale and symbolism, (3) group opinion, (4) discipline, and (5) awards.

The power of camp customs and traditions has been clearly described by Mason.[4] The normal tendency, he says, is to conform to these camp or group habits which are created and maintained largely through the processes of suggestion and imitation. The campways or customs must be distinguished from the traditions.

---

1. Follett, M.P., The New State, pp. 8, 22-23.
2. ibid., p. 23 / 3. ibid., p. 33.
4. Mason, B.S., Camping and Education, Chapter II.

> The campways are mere habits of acting and ways of doing, little thought about and often unconscious; the traditions are ways which have been definitely evaluated as essential to the camp welfare, and conformity to them is urged or required by the group. 1

It is thus easier to conform, both because of the intrinsic interest and satisfaction in the activity, and because of the group approval which conformity brings. It was interesting to note at Hazen this summer the conflict between the old autocratic customs and traditions and the opportunity for creating new democratic campways. In spite of the broken continuity which resulted from the attempted experiment, the hold of the old system was so firm on some of the campers that it took them quite awhile to wake up to what was going on. Puzzled as to how to use their new freedom, they fell back for security upon the old traditions. This was a decided handicap to the democratic originating of informal projects and new program activities, because the boys had had no training in choosing for themselves, and didn't know what to do. For example:

> Movies were a tradition which carried over from last year and seemed too hard to break, though the Junior Counselor is proud to say that the Little Chiefs voted for it only once a period instead of once a week 'because they don't belong to camp life,' and the council approved. The other two councils insisted on weekly movies so our desires were overruled. 2

The Junior Counselor also gives us an example of the growth of new traditions:[3]

---

1. Mason, B.S., Camping and Education, p. 19.

2., 3., Junior Counselor's Report.

> It is interesting to note the standardization even the boys slip into regarding program. 'Councils' grew to be regular affairs every Sunday and Thursday.--Tent night grew into a tradition of every Saturday because when new boys came into camp every other Saturday it gave them a chance to get acquainted with their tent-mates the first night.

It was even more difficult for the boys and some of the younger leaders to grasp the new idea of democratic discipline, so accustomed had they been to artificial penalties and rewards, but the new tradition grew rapidly and will undoubtedly carry over strongly into the coming season. Most of the strong traditions are those which belong to the entire camp society, although the new location produced some traditions in the Senior Council which will be hard to change.

The second important control is group consensus, which includes esprit de corps, morale and collective representations or symbols.[1] Esprit de corps or group spirit is variously described as enthusiasm, ecstasy, fellowship and brotherhood.[2] It seems to be the feeling of unity which comes to a group of individuals who have common interests and ideals, and who cooperate to realize them.

> We belong to our community just in so far as we are helping to make that community; then loyalty follows, then love follows. Loyalty means the consciousness of oneness, the full realization that we succeed or fail, live or die, are saved or damned together. The only unity or community is one that we have made of ourselves, by ourselves, for ourselves. 3

This esprit de corps normally develops into morale, which is its manifestation, or the group spirit in action.

---

1. Park and Burgess, Introduction to the Science of Sociology, pp. 166-167.
2. ibid., p. 166.
3. Follett, M.P., The New State, p. 59.

> Morale may be defined as the collective will. Like the will of the individual it represents an organization of behavior tendencies. [1]

Symbolical representations of the common interests, ideals and purposes of the group contribute much to the maintenance of group spirit and morale.

> The esprit de corps and morale of the group is in large part maintained by the fixation of attention upon certain collective representations to the exclusion of others. [2]

These may take the form of names, totems, flags, codes, creeds, songs, cheers, and so forth.

The only discussion of tent spirit available is in the Senior Counselor's report:

> Cooperation and competition in -- informal projects has generated a fine tent spirit in most of the tents. Tent hikes and 'feeds' (after taps) were particularly effective whenever attempted, and we hope that in the future they will become a tradition to be maintained each period. -- Tent meetings just before taps were also helpful in talking over projects, deciding on names, cheers and so forth, and the spirit thus developed was often quite noticeable. One tent tried giving each boy an Indian name, a plan which worked surprisingly well, and should be encouraged. About half of the senior tents acquired Indian names for the tent itself before the summer was over. Several tents developed a lot of pride in their neatness in spite of the casual and intermittent inspection. Stunt nights, campfire programs, and challenges are also fine developers of tent spirit. Tent volleyball, which flourished for two periods, was one of the best sources of real team-play, cooperation and tent morale discovered during the entire summer.

This illustrates the part that collective activities and symbols play in the developing of tent group spirit. This spirit exerted a real control over the cooperative activities of the group members. In one case the pride of a certain tent kept the members working all morning on one of the hardest and most

---

1. Park and Burgess, Introduction to the Science of Sociology, p. 166.
2. ibid., pp. 229-230.

disagreeable jobs of the season. The same spirit insured loyal participation in camp duty and other group activities and censored any individual who failed to do his share. Council spirit was engendered in the same way, by common participation in collective activities, and in competition or conflict with the other councils.

> The fire not only served as an introduction to Indian atmosphere but it made a feeling of fellowship in the council. There was no question after that meeting just what the Junior Council was, as a group. 1

The periodic competition between councils to contribute the most to the World Brotherhood Fund, and certain charges brought against the Seniors by the Juniors also contributed to the solidifying of council spirit and morale. Examples of camp spirit are more difficult to isolate, as it is probably true that,

> ~~y~~--In most cases, -- the tent spirit is synonymous with the camp spirit and thought of as subordinate to it. 2

Certainly there was a finer and more effective Hazen spirit manifested this summer than ever before in the camp's history.[3]

Another important type of social control in the camp society is group opinion, a "conviction, belief or sentiment common to all or to the great majority."[4] This may take the form of either spontaneous expressions of approval or disapproval by individuals or groups, or the more deliberate opinions which are the product of group discussion. The former is largely the product of group customs and traditions, which we have already discussed. The discussion type of opinion has

---

1. Junior Counselor's Report.
2. Dimock and Hendry, Camping and Character, p. 318.
3. Senior Counselor's Report.
4. Park and Burgess, Intro. to Science of Sociology, p. 395.

perhaps a greater though a less obvious significance. It is the essence of that dynamic, creative process which is truly democratic, in that it involves the free and active participation of every member of the group.[1] It is the presupposition of all true public opinion.[2] And the only way to train children to contribute to an intelligent, critical public opinion is to give them practise in such participation.[3] The essence of the discussion is also the essence of the group process: the progressive integration of individual differences into a higher unity.[4] This does not mean the annihilation or the absorption of differences into a static uniformity.[5]

> The progressive society is measured by its power to unite into a living, generating whole its self-yielding differences. 6
>
> We must learn to think of discussion not as a struggle but as an experiment in cooperation. We must learn cooperative thinking, intellectual team-work. There is a secret here which is going to revolutionize the world. 7
>
> We can test our group in this way: do we come together to register the results of individual thought - in order to make selections therefrom, or do we come together to create a common idea? Whenever we have a real group something new is actually created. 8
>
> For this group idea will not be produced by any ~~one~~ process of addition, but by the interpenetration of us all. 9

In other years the discussions at Hazen had been of the religious, Bible Study variety, at a regular time of day twice a week. Attendance was compulsory. The discussion was conducted by a leader who generally followed the plan of some discussion book. The situation was often artificial and uninter-

---

1. Follett, M.P., Creative Experience, pp. 215-216.
2. Park and Burgess, Intro. to Science of Sociology, pp. 832-3.
3. Ross, E.A., "Socializing Influences in Child Life," Christian Citizenship, May 1929.
4. Follett, M.P., The New State, pp. 39-40 / 5. ibid., pp.39-40
6. ibid., p. 96. / 7. ibid., p. 97. / 8. ibid., pp. 29-30.
9. ibid., p. 24.

esting, and most of the boys had to be prodded to take part. Needless to say, this period was highly unpopular among both boys and leaders. This past summer it was decided to utilize the actual concrete situations of camp life as the basis of the discussions. This meant irregular, perhaps infrequent, but real and interesting discussions. There were several types of these discussions, depending upon the group involved. There were tent group discussions about program and life problems, group discussions about various situations that arose in camp, council discussions of program, rules, and discipline, and camp dining hall discussions, not to mention those of the official representatives of each council.

We have little data on the tent group discussions, and there is reason to believe that they were not as frequent as they should have been in a really democratic procedure. In other words, the representative's opinion expressed in the council meetings was too often his own rather than the product of his tent group discussion. Tent devotions, however, sometimes took the form of religious discussion.

> Religious problems which can be discussed by boys naturally are problems which they are interested in, which, in turn, are the only things that they do discuss. -- As a criticism, I would say that while there were undoubtedly a number of these discussions going on amongst the boys, for I have overheard some, the leaders did not play the part desirable or were not sufficiently on the outlook for bits of conversation that they could steer informally into a real, live discussion. 1

Some of the subjects of recorded tent group discussions were God, unselfishness, immortality, courage, and sex.

---

1. Junior Counselor's Report.

Another type of discussion involved a miscellaneous group of boys interested in a certain situation or topic which the counselor thought would appeal to them. The latter would ask in the dining hall how many boys were interested in discussing such a problem, and if a sufficient number agreed to attend, a time was set and the discussion held. There were very few of these. The Middler Council had two or three, one on war and peace, and another on a problem of ethics which resulted from a certain situation on a hike. The Senior Council held two discussions, in addition to the planning of the Senior Canoe Trip described in Chapter III. One of these concerned the choice of a country from which to invite a foreign boy guest next summer. The other

> -- arose in connection with a questionable movie shown in camp. The seniors met to discuss whether it was proper to show such a movie at a camp with Hazen's ideals and standards. A great deal of interest was shown. The result was that the seniors voted that the movie in question was all right for them, but not for the rest of the camp. They recommended better pictures in the future. 1

The entire camp participated in some discussions in the dining hall, most of which were lead by the camp director. The situations which gave rise to these were the disposal of chewing gum, keeping the campus clean of waste paper, World Brotherhood, promptness at meals, and "rafter-sitting." Another discussion was attempted at a joint campfire of all three councils, based on a talk by a foreign Y.M.C.A. secretary, "but not much came of it," according to the Middler Counselor. The council fire discussions, which involved the entire council, and the Sagamores' or Little Chiefs' councils

---

1. Senior Counselor's Report.

discussions were largely concerned with the same type of problems. These problems of program, rules and regulations, discipline, and awards might arise either in the council meetings or the representatives' meetings, but the more important ones were usually settled by the entire council acting on a recommendation of the representatives. These council discussions probably exerted more social control than any other type, because the will of the group was made so apparent that few individuals would dare to defy it. This was especially true regarding problems of discipline, a type of social control which we shall now consider.

This disciplinary control, as we have seen, arises from conflict with, rather than conformity to group standards. The discipline of group opinion which arises from deliberative discussion of the individual's unsocial behavior is midway between that ideal of self-discipline which would obviate such behavior, and the external, artificial discipline of unsympathetic adult compulsion. Discipline in any case should be positive, the power to decide upon and persist in the execution of an action.[1]

> -- Discipline means achievement through intelligent restraint of errant impulses, education through careful guidance and control. [2]

When the individual is unable to achieve this discipline of himself, the group must, for his sake as well as its own, step in and help him by conditioning his unsocial responses as unsatisfactory.[3]

---

1. Dewey, J., Democracy and Education, p. 152.
2. Hamilton, A.E., "Camp Discipline," Camp News, Dec. 1926,p.19.
3. Allport, F.H., Social Psychology, p. 392.

> I believe that the more we can accomplish in moulding boy attitudes through the pressure or discipline of the boy group, the nearer we will approach the ideal of helping to form character through an appeal to the best inward desires of the individual boy. [1]

> Not rewards and punishments, but consequences -- I have found to be the Aristotelean golden mean between the artificial and therefore superficial lure of reward with its shallow pleasure, and the depleting and corrosive fear of punishment, with its ever deepening resentment and chronic grouch. Boys can adjust to prizes and black marks, but they can understand consequences as part of the game they are playing. [2]

> Boy court procedure can go entirely wrong as a means of education if the boys do not understand the cardinal principle of camp court practise.--Always I have put up to my boys in court the fact that one of their fellows has done wrong, and that it is up to the court to show him how to do right. [3]

This is one respect in which the boys at Hazen last summer quickly responded to the suggestion and example of their leaders and broke with the old tradition of artificial penalties such as work, loss of privileges, and corporal punishment.

> In handling discipline problems the first thing we did was to abandon any kind of work as a form of punishment because we should try to teach the joy in work and not the drudgery of it. In general, the matter has been entirely left up to the boys, at least in all major cases. -- The boys have voted on every rule they have made with the idea of choosing what is most desirable for the good of the group and making an agreement with each other in carrying it out, thus providing a more positive incentive. -- (When discipline is necessary) the leader takes things into his own hands in only minor cases; the tent group, where the offense directly concerns them; the Little Chiefs, where it concerns the entire camp or council. -- The offender is always sent for to get his side of the story. The matter is discussed, from the possible motives to the

---

[1] Hamilton, A.E., The Real Boy and the New School, p. 351.
[2] Hamilton, A.E., "Camp Discipline," Camp News, Dec. '26, pp. 20-1.
[3] Hamilton, A.E., The Real Boy and the New School, p. 346.

> influences involved, until there is no angle of it left unturned, and then a punishment or course of action is decided on -- both to fit the crime and the criminal. This has been especially interesting - the way in which the boys have considered the individual and the effect of the punishment on him. 1

There is no doubt but that this is a most effective type of control, embodying as it does not only the force of camp customs and traditions and the spontaneous disapproval of the group, but also the deliberate group opinion which arises from a discussion of the specific situation and all the factors involved. One important rule, for example, was broken by a boy who had been Chief of the Junior Council for two weeks.

> It was a solemn occasion when the boy who had presided at the council and been head of the Little Chiefs came before that body, meeting without him, to offer his explanation. He had nothing to say and I have never seen a more ashamed boy.-- The Little Chiefs felt that losing his emblem would mean more to him than anything else. He was obliged to go home without it. 2

Another example may be taken from the Senior Council.

> A boy was caught out of bounds. He didn't care. The matter was referred to the Sagamore council, and the usual penalties discussed and rejected as unable to change the boy's attitude. It was finally decided to have the counselor talk to him and try to change his attitude. This was done and the boy's cooperation secured fot the rest of the period. 3

The notable thing in this case was that the leader had talked to the boy before on his own initiative, without result. It was the group opinion which finally secured his change of attitude.

---

1. Junior Counselor's Report.
2. ibid.
3. Senior Counselor's Report.

One case of discipline was referred by the Sagamores to the entire Senior Council for discussion, because it was so serious as to involve the honor of the entire camp.

> One of the most impressive council fires of the summer was the one at which three boys were brought to trial for taking property while on a canoe trip. The boys involved were asked to give their story and then allowed to leave the meeting. The Seniors then very seriously and sincerely discussed the case, with no attempts to wise-crack or minimize the offense. They decided to ask the three offenders to return the property and apologize to the whole camp in the dining hall. --One took his medicine very seriously and went through with it like a good sport. He was quite broken up by his failure to realize and make use of his opportunity and responsibility as leader of his canoe to prevent the affair, and wanted to do all that he could to make amends. 1

Of the other two offenders, one took the consequences as a joke and the other went home to avoid them. This seems to show that the results of a group discipline process are conditioned by the extent to which the offender is a real member of the group and participates in its spirit and morale. As the Junior Counselor says, unless the group has developed into a 'social unit', democratic decisions affecting that unit are artificial and useless. The first offender mentioned above was a real member of the group as the other two were not. So were two other boys whom the discussion so impressed with the seriousness of the situation that they voluntarily confessed to similar offenses on the same trip, and took the penalty of apologizing to the Senior council with good grace.

Analogous to the change from artificial to the natural consequences of unsocial behavior, was the change in the method of awarding the Hazen emblem. This problem of awards and recognitions is an enfant terrible. It seems to belong nowhere in

---

1. Senior Counselor's Report.

this thesis because of its artificiality, and yet it demands to be included. It might be discussed in connection with program, or leadership, or the recording of results, but we have decided to deal with it here because of its close relation to penalties and punishments in the artificial control of conduct. It might become a more effective social control if it were administered by the boy group instead of entirely by the leaders, as is now done at Hazen. The leaders have not yet realized this, but they did realize that the emblem award was too artificial and was really not much of an honor. It had been granted for the accumulation of a certain number of points in each of the four fundamental departments of camp life over a period of two weeks. Most of the points were given for passing certain activity tests, although some were gradings of character qualities. The obvious purpose of the emblem awards was to stimulate interest in activities and to make them attractive and satisfactory by recognizing successful participation. What really happened, however, as Kilpatrick has pointed out, was that the interest and satisfaction in the emblem awards was rarely transferred to the activity itself.[1] The emblem was fairly easy to win in the lower of the twelve degrees. Some of the boys became so enthusiastic that they would spend all their time ~~time~~ winning points, returning to camp year after year simply to add more degrees to their string. They were not necessarily the real leaders in camp activities or the best representatives of the Hazen spirit, whereas some of the "real boys' were unwilling to sacrifice the more informal, spontan-

---

[1] Kilpatrick, W.H., "Program Making," Christian Citizenship, Jan. 1926.

eous aspects of camp life to winning points for an emblem. Consequently, at the beginning of the 1930 season, the leaders decided to attempt to change the emblem award from a quantitative to a qualitative basis. With the aid of much suggestion and diplomatic manoevering the boys were finally influenced to try the "new system" along with the old, although no one knew what the "new system" meant.

> After the matter of emblems had been cussed and discussed by boys, leaders and directors and left pretty much up in the air during the first period, it was decided to award the emblems on the rather vague basis of camp spirit,all-around participation and development in "camping and character" as well as on the old plan of passing the four-square tests. A fair number of seniors, perhaps a fourth, were awarded degrees on the new plan, none on the old. Thereafter the awards were based on more substantial data, the daily activity records kept by the boys themselves and the attitude charts marked by the leaders twice a week. -- The awarding was done by the leaders' council, and in spite of the difficulty of deciding cases "on the line," the standard of awards was no lower than before. There is much room for improvement in the direction of abolishing the emblem system altogether, but the system tried this summer was far superior to the old method as an instrument for developing boy character. [1]

In the other two councils, twelve emblems were awarded on the old plan during the first period. After that the old plan entirely ceased to function. About the same number of awards were made this season under the new system as had been made the preceding summer under the old plan. As a social control the emblem was generally more effective when it was not awarded to a boy, especially if he expected to receive it, or when it was awarded with a warning of how close the decision was. Such a situation gave the boy's leader an opportunity for a serious talk with him about his deficiencies, and in most cases,

---

1. Senior Counselor's Report.

after the initial soreness had worn off, the boy made a fine comeback and won the emblem the following period. It must be emphasized, however, that the control exercised is that of the opinion of an external adult group, which is not as effective as that of the boy group would be.

The fact that the awards were now made on the basis of general participation in camp life instead of passing tests in specific activities meant that the program must now be based not on artificial incentives but on the intrinsic appeal of an activity to the real interests of the boys.

> To the extent that boy interests (are) the main reasons for taking up the organization, the interest is likely to go on. 1

And the consequent increase of activities which are engaged in for their own sake, which are intrinsically stimulating and inherently satisfying, may lead eventually to the complete abolition of awards and penalties. The essence of the entire social process and of all social control lies here, in creative activity. It is creative activity which transforms the group idea and opinion into an active group will and thus makes possible the progressive integration of both individual and society.

> We create the common will and feel the spiritual energy which flows into us from the purpose we have made, for the purpose which we seek. 2

> It is not the will of the people we are interested in but the life of the people. Public opinion must be built up from concrete experience - from our daily activities. 3

---

1. Gregg, A.J., Group Leaders and Boy Character, p. 116.

2. Follett, M.P., The New State, p. 59.

3. Follett, M.P., Creative Experience, pp. 215-216.

> -- Integrating wills does not give us the democratic process because genuine union can take place only on the motor level. Control - in government — in industry - must rest (1) on the concrete activities involved, (2) on the interdependence of these activities. [1]

To state the same principle in the words of an experienced camp director:[2]

> Socialization of groups can best be accomplished by the project method. Group projects rather than individual projects should be stressed if campers are to be adjusted to each other.

This brings us to the chapter on program, which, as we shall see, revolves about the problem of project education. It is the group project which is the connecting link between co-operative organization and control and "camp life as the curriculum."[3]

C. EVALUATION

We have already noted certain results of the division of Camp Hazen into three sections or councils. Theoretically, by freeing the Camp Director from many of his former responsibilities, it made it possible for him to devote more time to the boys. Actually, however, it removed him further than ever from them, because it deprived him of those essential contacts furnished by close supervision of program and discipline. Some solution of this problem must be found, as Hazen's camp director is a man of unique and stimulating personality, which should certainly be utilized in camp control. Perhaps he could take over many of the daily chapel talks from the leaders, and participate more in evening programs and informal projects, as Ahmek's director does.[4]

---

1. Follett, M.P., Creative Experience, p. 256.
2. Gibson, H.W., Camp as a Social Adjuster, p.17
3. Dimock and Hendry, Camping and character. / 4. ibid,pp.294-6

> The camp director stands, outwardly at least, as the symbol of the unity of the entire group. His is the one outstanding personality and he embodies and expresses the whole atmosphere and spirit of the camp.--His leadership depends largely upon his personal qualities and he is in a position to be appreciated and evaluated by members of all the age-groups. He is also in a position to deal with individuals among the boys. He invites personal talks and can deal effectively with behavior problems. -- Because of his position and his personal qualities he is a powerful factor in control through his visits to tent groups throughout the camp, inspecting, talking with boys about what they are doing, suggesting new things to be undertaken, encouraging, complimenting, advising, knowing every boy and his interests. [1]

The division of the camp into smaller units or age communities also solved certain difficulties among the boys themselves. For years the older boys had been a problem at Hazen. They did not take much interest in the routine program which they had been exposed to for several periods and often for several years. They monopolized the more popular, spectacular activities, and expended their excess energy in teasing younger boys or breaking camp rules. Nor was this problem confined to Hazen.

> This conflict between older and younger campers -- is an everpresent characteristic of adolescent psychology whenever boys or girls of varying ages are brought together. -- At the root of this age conflict is the wish for recognition. The older campers' ego is outraged at finding themselves classified in the director's mind with the smaller boys or girls. They long for recognition of their greater size, age, approaching manhood.-- Likewise the smaller camper finds no opportunity for recognition in a camp dominated by older and bigger campers.-- These things being true, it is obvious that the camp should have strict age stratifications.--Fine group spirit can be developed within all of the divisions if they occupy sections of the camp site by themselves. [2]

---

1. Dimock and Hendry, Camping and Character, pp. 294-295.

2. Mason, B.S., Camping and Education, pp. 59-60.

This division not only makes possible a better social adjustment among the boys, but provides opportunity for different hours of sleep, different schedules and different program activities for the various age groups. This sectionalizing of the camp contributed perhaps more than any other one factor to the success of the experiment in cooperative organization and control.

Several criticisms may be made of the way in which the machinery of cooperative government functioned during the summer. The outstanding one is that the counselors, particularly the Senior Counselor, made too many direct, open suggestions in the council meetings, instead of patiently and diplomatically drawing ideas and desires from the boys themselves. In other words, the counselor was trying to get them to accept his opinion instead of helping them to decide what their own best opinion was. The tragedy of this mistake was that the boys were so strongly influenced by the old autocratic tradition of adult control and suggestion that they did not know enough to rebel, and consequently accepted many adult suggestions simply because it had formerly been the thing to do.

> The suggestions usually adopted were too directly and obviously those of the counselor rather than of the boys themselves. More skilfull manoevering might have drawn the same suggestions from the boys - at the expense of much time and patience. It was felt, however, that a failure in organization at the start might dampen the enthusiasm for the experiment and handicap us in the future. Hence the large part played by the counselor in the boys' suggestions. 1

This shows an evident lack of faith in the ability of the boys to choose wisely, or to learn by choosing unwisely and taking

---

1. Senior Counselor's Report.

the consequences. Hazen has since learned, however, that cooperation means sharing on the part of the directors and leaders as well as by the boys, and that "the more smoothly the program is run the more negligible is the character product of the camp."[1] It must be said, however, to the credit of the Junior Counselor, that he realized the full implications of the cooperative method from the start and devoted much more time and patience to the stimulating and guiding process than the other counselors.[2]

Another criticism of a similar nature can be made of the Senior Counselor. He did not have enough confidence in the ability of the Sachem to handle the discussions and the program of the Sagamores and councils, so he conducted them himself.

> The Sachems elected were all real leaders and filled their position capably and efficiently. The first Sachem presided over the council business meetings, coached by the counselor, but this custom was not continued, due to the negligence of the latter. It is valuable training, however, for the Sachem, and also gains the respect and attention of the other boys. It should be tried again next year. 3

The same criticism applies to the Middler Counselor, but the Junior Counselor allowed his Chief to conduct most of the meetings and thus sacrificed smoothness and efficiency for greater social control and character values.

Theoretically, the summer's experiment was based on the principle of more choice for the boys themselves.

> Opportunities for making choices was one of the main objectives of this summer in regard to the boys' participation (in) camp life. 'No character development without choice' was the generalization we attempted to work on. 4

---

1. Dimock and Hendry, Camping and Character, p. 122.
2. Junior Counselor's Report.
3. Senior Counselor's Report.
4. Junior Counselor's Report.

Actually, however, the boys' choices in the field of organization and administration as well as in the field of program were confined to the first step in the learning process. When it came to planning, executing, evaluating, the leaders made all the choices. This was due, of course, to the hold which the old traditions of adult control had on both boys and leaders. The Junior Council again came nearest to fulfilling the spirit of the experiment, although the boys were far from independent of their leaders.

> --The Chief appoints one or two boys to be fully responsible for each event which meant getting a leader to either take complete charge -- or else help him work out the event himself. [1]

The writer would not for a moment deprive the leaders of their advisory capacity, as this would kill the cooperative process, but certainly the boys should have a larger part in the actual planning, executing, and judging of projects than was actually allowed them in any of the three councils. The solution of the problem seems to lie in the direction of the Junior Council's procedure, the appointment of a boy cabinet and boy committees who will be actually responsible for planning, carrying through and evaluating the project, as in Mason's camp.[2] Only in this way can the cooperative process make the most of its possibilities for education in democratic citizenship.

A minor criticism of the functioning of the cooperative organization is the lack of coordination between the programs of the three councils. Theoretically, the three Chiefs or Sachems were supposed to meet with the program directors once

---

1. Junior Counselor's Report.
2. Mason, B.S., Camping and Education, pp. 80-81.

a week to compare notes and adjust any conflicts in activities. Actually, this seldom took place, because no one person held himself responsible for calling the meeting.[1] Another year this would be the responsibility of the director of program, a new official suggested in Chapter III. At Camp Ahmek the sectional councils (representatives) meet once a day, and their programs are coordinated every day by the camp council. Such frequent planning and coordination is not necessary at Hazen where there are fewer sections and where the program is as yet much less informal and spontaneous than it is at Ahmek, where most of the camp curriculum seems to consist of some form of group enterprises.[2]

We shall now attempt to evaluate the various important social controls in use at Camp Hazen. The first of these is camp custom and tradition. Effective as these undoubtedly are, it would surely be worth while for the boy group to examine and discuss them with a view to determining their real value, especially since Mason found that[3]

> - A general vagueness existed in the minds of the boy campers as to just what were the traditions and ideals for which their camps stood.

In addition, many new worth while traditions might be stimulated by the directors to increase the control which this medium has over group behavior. Another important aspect of tradition is its continuity or the power which it has to carry over from one season to another by way of the old campers, who "know the ropes."

---

[1] Senior Counselor's Report.
[2] Dimock and Hendry, Camping and Character, Chapters III.-VII.
[3] Mason, B.S., Camping and Education, p. 75.

> Songs, ceremonies, group names, and all of the things which are continued from one season to the next, help to bridge the gap of months and the difference in the membership of the camp. Stories concerning the origin of the camp; narratives of its past achievements and activities; explanations of Indian blankets which hang in the dining lodge depicting events in the history of the camp; -- all of these and many similar devices are important means of transmitting traditions, vivifying memories, and introducing new members of the camp community to the history, ideals, and customs of the camp. New members get an impression at once that they are entering into a new social process which has both a history and a future. [1]

Analogous to the Indian blankets in the dining lodge, Hazen has her murals of camp, outdoor, and Indian life painted on the walls of the dining hall by a noted artist, symbolizing the various activities and attitudes of the ideal camper and the camp spirit which unites them all. Certainly much more could be done in the way of opening and closing ceremonies to preserve the continuity of the camp traditions.[2]

Group spirit and morale we have seen are largely dependent on cooperative activities, especially informal group projects.

> The informal project wherever used has more than shown its worth in the fine group spirit it has stimulated. Boys who never work together in anything else have shown amazing cooperation on a common informal project.[3]
>
> Morale in the tent group is a decided factor in control and may be harnessed as a valuable educational asset. Morale should be engendered early in the season and preferably through cooperative undertakings and experiences. [4]
>
> Everything which the members of the community do together, especially those activities where symbols or persons bring to a focus the attention, attitudes, or interests of the members of the group, is likely to be effective in building up the mechanisms of control.[5]

---

1. Dimock and Hendry, Camping and Character, pp. 322-323.
2. ibid. p. 323.
3. Junior Counselor's Report.
4. Dimock and Hendry, op. cit., p. 326.
5. ibid. 322.

Among the most effective of these collective activities at Hazen are tent "feeds", hikes and challenges. There should be more of them, especially the first mentioned. This need /for more and better cooperative activities will be emphasized again in Chapter III.

Both Dimock and Mason emphasize the importance of selecting the tent groups, or of allowing the boys to select their own groups.

> The formation of these groups should be thoroughly studied if results in harmony with the camp's objectives are to be achieved. 1
>
> At Ahmek campers are encouraged to form their own groups and select their own counselors. Whatever natural groupings are found leaders in the camp are alert to throw around them the formalizing tent organization.-- These 'family' groupings condition and determine to a very large degree the kind of character outcomes resulting from ~~a~~ camp experience. 2
>
> Perhaps the best preventive measure with respect to cliques is to allow campers to choose their own tent or cabin mates as far as possible and not arbitrarily assign them without respecting their wishes; they will probably associate as they choose in the long run anyhow. 3

These opinions are important for Hazen to consider, because Hazen uses the method of arbitrary assignment. The basic reason for this policy is that many Hazen campers stay only two or four weeks instead of the entire season, and this makes stability impossible. Moreover, may not the method of arbitrary assignment ultimately satisfy the boy wish for recognition and new experience with as much character value as the other method might produce in satisfying the wish for security and response? May not the arbitrary assignment be more condu-

---

1. Dimock and Hendry, Camping and Character, p. 326.
2. ibid., pp. 37-38.
3. Mason, B.S., Camping and Education, p. 63.

cive to the development of tolerance, self-reliance, and the emotional weaning of the boy than the method which attempts to preserve the home group environment in order to increase the probability of transfer?[1] At any rate, the problem merits careful study.

There is need for a greater use of symbolism at Camp Hazen. One splendid example has already been described, the dining hall murals painted by Mrs. DaLoria Norman of the Old Lyme art colony. These paintings furnished wonderful material to the leaders in their morning chapel talks, and enabled them to grip the interest of the boys immediately. These vivid, graphic and colorful paintings express in concrete form just what the more abstract symbol, the Hazen spirit, ought to mean to every camper. Another effective form of symbolism used in other years, and which Hazen would do well to revive, is the world brotherhood candlelight ceremony, one of the most significant and soul-stirring experiences of the whole summer. Much more use might be made of names, totems, yells and songs as symbols of group spirit. There were hardly any council songs written this summer. Mason is emphatically in favor of mottoes as a form of symbolic control.[2] Individual mottoes were tried in one tent with some degree of success. In general, however, the symbols used at Hazen this summer are but a drop in the bucket of possibilities. We sadly need Mason's advice here.[3]

> -- Since suggestion is the potential factor that we have seen it to be in governing attitudes and conduct, it would probably be most helpful if, through motto, story, symbol and talk, the traditions and ideals were explained, interpreted and reiterated much more than they usually are.

---

1. For a discussion of "transfer", see Chapter V.
2. Mason, B.S., Camping and Education, pp. 73-76.
3. ibid., p. 76.

The first thing to be said in evaluation of the discussion method of forming group opinion is that there is no place for the "set" discussion. It was the attempt to stimulate these discussions by announcing them and inviting all interested to attend which received the emphasis last summer, but the few held were not very successful. This was largely because they carried a traditional connotation of the old compulsory Bible study type of discussion.

> There have been no formal "set" discussions. The other councils have tried it without success, and we simply steered clear of them. [1]

They were not without their value, however, as they were, unlike the discussions of past years, based on current situations in camp life.

> The type of discussion tried this summer proved far more valuable and successful than the kind held in former years. The interest inherent in actual life situations can never be duplicated by discussions that are arbitrarily forced and artificially stimulated. [2]

The point we are trying to make here is not that discussions should be abolished, but that this type of discussion should be absorbed into either tent discussions or council discussions.

The leaders must take a greater interest in stimulating and guiding these group discussions of program, procedure, and life problems than they did last year. Without such discussions the representatives' opinion will be their own and not that of their group, which makes impossible a truly democratic process.

---

1. Junior Counselor's Report.
2. Senior Counselor's Report.

Moreover these discussions are tremendously effective in solving boy problems and controlling their behavior through the shaping of ideals and attitudes.

> 'Family hour' just before taps provides a most intimate and favorable occasion for creating desires for the higher values, although we have not yet begun to realize its possibilities. [1]

This period may well be used both to evaluate the activities of the past day and to make plans for on-going projects on the morrow.[2] It is for this reason that Schaffer calls this time "the evaluation period."[3]

> --We would describe the evaluation period as a time when the counselor (leader) meets with his boys for the purpose of interpreting the social experiences of camp life and jointly coming to some agreement as to how these experiences can be integrated into the ideals and purposes of the individual or group.

But leaders cannot become "skilful in seizing upon actual situations and experiences within the life of the camp and the group as the basis for discussion and evaluation" without training.[4]

> (The leader) should be coached in alertness for both the problem situation and for the opportunity of appraisal of daily camp experience as valuable material for use in the evaluation period. [5]

Hazen's leaders last summer had no idea of how to lead a discussion group. In the first place they were bound by the old tradition of the Bible study type, distasteful to them as well as to the boys, and hence were not eager to try discussions. In the second place they had had no experience in leading discussions. A blank was mimeographed as a sort of guide and record,

---

1. Dimock and Hendry, Camping and Character, p. 129
2. ibid., p. 129.
3. Schaffer, L.B., "The Use of the Evaluation Period in the Camp Program," The Camping Magazine, May, 1930, p. 13.
4. Dimock and Hendry, op. cit., p. 129.
5. Schaffer, L.B., op. cit., p. 13.

but little used except by the Junior and Middler Counselors. Personally I do not believe that the solution lies in this direction so much as in getting across to the leaders the idea that a discussion is nothing but a worth while "bull-session" which the leader attempts to keep to the point and guide to a definite group decision. I believe that this simple method will produce far better results than any elaborate system of training or recording.

The council fire discussions are also important in determining special program projects, in solving problems of community life, and in formulating council opinion and spirit. The special discussions held last summer on movies, world brotherhood, and private property would have been of much greater value, if they had been broached at council fire rather than to a miscellaneous group of interested individuals. These discussions, however, are one place in which the counselor or leader instead of the boy Sachem should take charge. More of the problems which arose in the Sagamores' council meetings should also have been referred to the council fire, as was the case of Senior discipline already described. The jurisdiction of the Sagamores sould in any case be more clearly defined to prevent a usurpation of power that rightfully belongs to the entire council.

In conclusion we may say regarding discussions in general, that the word "discussion" should if possible be stripped of its former narrow connotation of compulsory Bible study and its real significance as a universal method of creating group opinion and initiating group action should be emphasized.

It is this discussion method which, as Mary Follett says,[1] is the very heart of the group process and the creative, progressive activity of the truly democratic society.

The new method of disciplin~~e~~ing unsocial behavior by group opinion was one of the most effective controls used. This new tradition should be continued. It is up to the old campers to see that the new campers, who are only familiar with the old method of penalties,[2] will quickly grasp the new tradition and method and make it their own. Moreover, in the future both the tent group and the council should have a larger share in formulating their rules and regulations, and as far as possible approve the minimum health and safety rules considered necessary by the directors. This is the only way to insure a social unity which will judge itself and its members by the standards which it has created. Camp Ahmek's experience confirms this.

> As a general statement, it can be said that where the rules were self-imposed and self-enforced, the primary nature of the tent group remains intact; that this is lost only when the regulations come from the outside. While it may be futile for some higher or external authority to force rules upon the boys, it is possible, through the council and the counselor (leader), to get them to formulate and enforce for themselves all the regulations necessary. 3

We come finally to the difficult problem of emblem awards. There are two main arguments for the use of awards and emblems in camp, first, to initiate new campers into the satisfactions of a new activity, and second, to satisfy the fundamental wish for recognition.[4]

---

[1] Follett, M.P., Creative Experience, pp. 215-216.
[2] Dimock and Hendry, Camping and Character, p. 124.
[3] ibid., p. 316.
[4] Character Education in the Summer Camp, p. 12.

Hazen's change from basing the emblem on credits for specific activities to awarding it for general participation in Camp Hazen activities and attitudes deprived the emblem of its value as an introduction to specific activities. The program must now stand or fall on its inherent interests and satisfactions, and recruit its participants as all interesting, satisfying activities do. Deprived of this value, the Hazen emblem seems to some leaders superfluous. As the Educational Director reports,[1]

> The opinion has been more or less widely voiced that even the present system of awards leaves much to be desired. The awarding of emblems wholesale as has been done seems to give the boys the idea that they are something to be expected rather than something to be won only with considerable effort.

If this statement is true, perhaps it would be better to abolish the emblem award entirely at Hazen, as has been done at Camp Ahmek[2] and Camp Weona.[3] Ahmek still (1928) retains its bar awards, but has concluded that they are, as Kilpatrick advises, merely temporary stimulants to be soon discarded.[4] Ahmek's experience in this matter has produced three interesting conclusions:[5]

> (1) The older the camper, the less need there is for the artificial bar incentive. (2) Bars are unnecessary in the major camp activities. (3) Weaker (leaders) appear to depend more on bars than the higher-grade (leaders.)

Here is Weona's experience.[6]

> The directors, staff, and the camp committee observed that there was fully as much participation in activities and fully as much interest in these activities

---

1. Educational Director's Report, Camp Hazen, 1930.
2. Dimock and Hendry, Camping and Character, pp. 96-103.
3. "Suggested Experiences in Boys' Camp Programs", Christian Citizenship, April-May 1928, pp. 14-15/ 6. ibid.
4. Dimock and Hendry, op. cit., p. 103.
5. ibid., pp. 102-103.

> as in any previous summer.--- From our experience at Camp Weona we are inclined to believe that the matter of awards is largely a matter of attitude. Boys expect what we lead them to expect.

The Middler Counselor, however, is among those who favor retaining the emblem for its recognition value.[1]

> I believe that the third point (the wish for recognition) is most adequately served by the emblem system, and for that reason I do not believe we should give it up. The problem is to create a more perfect means of determing who shall get the emblem.

May we point out, however, that when the emblem is awarded to the majority, the major recognition, and a decidedly unpleasant one, is apt to go to the minority who did not receive emblems. Moreover, the ones who receive the positive recognition of the higher degrees are not the ones who really need it most, as they have other means of recognition which are less artificial, whereas the minority who receive no recognition or negative recognition are likely to be definitely harmed by it.[2]

Perhaps the solution of Hazen's problem is some plan by which the emblem will be transformed into a group symbol, awarded to an individual by his tent group, or to a tent group by the council for creditable participation in group projects. This has been tried rather successfully at Scy Camp, Blue Ridge, in 1925,[3] although this is not the only instance.

> Concerning the group award, may I say that this to my mind is the finest use to which the system of awards has been put. It makes for loyalty, unselfishness, service to others, and good sportsmanship.[4]

---

1. Middler Counselor's Report.
2. Character Education in the Summer Camp, p. 12.
3. Gregg, A.J., and Brandenburg, E.W., "Democratic Camps", Christian Citizenship, April 1926,
4. Scott, L.F., "The Psychology of Individual and Group Honors, Awards, and Insignia", Camps and Camping, 1926., p. 71.

The emblem thus used becomes an instrument for evaluating the group activity rather than a means of stimulating it.[1] The value of such a plan would not lie in its recognition value, which can be successfully attained in other ways. An example of this is Camp Weona, mentioned above.[2]

> Recognition of individual accomplishments was given in the announcements and on the bulletin board, but rather as incidental to announcements of group achievements. The individual was recognized particularly as he contributed to the group welfare and accomplishment.

The group emblem plan would be worth studying, especially since Hazen has been most slack in evaluating its group projects and needs some instrument or method to remedy this situation. Apart from such a plan, the Hazen emblem seems doomed, although it may take a long time for the boys themselves to reach this decision.

In summarizing this chapter it may be well to note some inherent values in the cooperative method of organization and control as stated by Dimock and Hendry in"Camping and Character."[3]

> (1) Cooperative camp procedure is based ultimately on camper interests and purposes. This is a prime requisite of effective learning.
> (2) Cooperative camp procedure gives large opportunity and practise for thinking, planning, deciding, carrying responsibility, executing and judging. This again utilizes the essential method of an educative experience.
> (3) Cooperative camp procedure provides actual practise in democratic citizenship.
> (4) Cooperative camp procedure has the decided effect of increasing and intensifying mutual respect and confidence between campers and members of the staff. -- Watson found that camps operated on a cooperative basis rated highest in terms of character accomplishments.

---

1. Gregg, A.J., Group Leaders and Boy Character, p. 106.
2. Christian Citizenship, April-May 1928, pp. 14-15.
3. Dimock and Hendry, Camping and Character, pp. 124-127, pp. 325-327.

(5) It is clear that if the educative purpose of the camp is to be effective, the 'program' or curriculum must be envisaged as the total process of action and interaction which constitutes the community life of the camp. -- This implies that character education is entirely a social process.
(6) The primary tent or cabin group with its group pressures, leadership, opinion, approvals and disapprovals, is the basic unit of the social organization. -- Morale in the tent group is a decided factor in control and may be harnessed as a valuable educational asset.

If Camp Hazen is to realize more fully these potential values of the cooperative method, it must take certain definite steps to improve upon last summer's experimental procedure. These have already been discussed, but we summarize them here. (1) The directors, counselors and leaders must gain a clearer idea of and a greater faith in the cooperative method of organization and control.

(2) The boys must be given opportunity to participate in the planning, executing and judging of projects as well as in the initial choice of these activities.

(3) Hazen must give more attention to developing traditions, spirit and morale, and symbols as means of social control.

(4) Group discussion must be transformed from its narrow implications of compulsory Bible study to a universal method of democratic procedure.

(5) Boy groups must be encouraged to develop their own codes and rules of social behavior as a basis for self-discipline.

(6) Emblem awards should either be changed into recognitions and evaluations of group activity, or they should be abolished as soon as the boys will allow.

CHAPTER III.

PROGRAM.

III. PROGRAM

In the preceding chapter we were concerned chiefly with the organization and control of camp life. The present chapter will deal with its content, the program or curriculum, those creative, cooperative activities in which the group ideals and purposes are carried out and the group life becomes a reality. It is not enough to discuss, choose and plan together. For a collection of individuals to become a real group, a social unity, it is essential that they live together, work together, and play together. It is the action, reaction and interaction of individuals participating in common enterprises and activities that creates spirit and morale within the group and makes it the basic unit of the true democracy.

A. HISTORY

One familiar with the Y.M.C.A. division of life into four compartments: educational, physical, devotional, and service, would naturally expect to find the program of a Y.M.C.A. camp organized accordingly. Such is the case at Camp Hazen. The morning program under the old regime was largely "educational," consisting of instruction classes in the major activities of camp life: swimming and life-saving, campcraft and woodcraft, first aid, nature study and so forth. These classes are all under the supervision of the Educational Director. The afternoon was given to athletics under the

supervision of the Physical Director. The evening program was "social", consisting of games, dramatics, entertainments, and campfires under the direction of the Social Director. The Religious Director had charge of the chapel services, discussion groups and tent devotions. The whole program was theoretically coordinated by the Educational Director, who had charge of the Camp Hazen Attainment System, in which a camper could win the camp emblem award by meeting certain requirements in each of the four departments of camp activity. Actually, however, the tendency was to reserve the term "educational" for the formal morning instruction classes and talks, and overlook the educational value of the other three compartments of the curriculum.

So much for the organization of the old type of program. We have said that each of the directors supervised the activities of his department. Supervise is perhaps not the best term to use. The director with the help of certain leaders planned the entire schedule to the least details of each particular activity. He then supervised the execution of these plans by the leaders. Someone may ask, "Where do the boys come in?" A pertinent question. Sometimes the boys came in of their own accord, actuated by curiosity, desire for fun, desire to be with a friend, or some other reason. More often they were coaxed in by an appeal to their camp spirit, to "be a good sport", or to win points toward their emblem. If the activity was more disagreeable, such as camp duty or getting cleaned up for inspection, there might be threats of "special duty." As for evaluating the contribution of the

activity to associate or concomitant learnings, or to the development of character in general, who ever heard of such a thing? The whole program and educational situation as it then existed was enough to make Dewey, Thorndike, Kilpatrick and Company shake their heads in despair.

How many of Kilpatrick's "criteria as to learnings", for instance, would these methods satisfy?[1] "Is purposeful activity present and how intense is the interest in it?" A certain amount of purpose and interest on the part of the boys, but this was largely external and extrinsic, urged upon them from without by their parents and leaders. "Is adequate provision made for wise guidance?" Guidance, yes, too much of it, but wise? How could it be when the leader has no objective beyond the immediate primary learnings involved in the activity? and no appreciation of the workings of the laws of learning? "To what extent is there provided the opportunity of making a conscious choice?" Little chance for the boy to choose, except to take or leave the activity, and the latter might involve being called a poor camper or something of the sort. There was no chance whatever for choice in planning, executing, or judging the activity. "To what extent are the highest available motives utilized?" If the desire for reward or the fear of punishment is a high motive, well and good. Other motives were curiosity, friendship, and fun, but rarely interest in an activity for its own sake, except in play activities such as games, swimming, and mischief. "To what extent is there present the opportunity to develop in community with others, an

---

[1] Kilpatrick, W.H., "Criteria for Judging Extent to which Directors May Train Campers for Democracy," Camps and Camping, 1926, pp. 66-67.

ever-increasing range of active interests?"Very little. The program was planned by the leaders for each two week period and the following period the same program would be repeated with minor variations. "To what extent is opportunity provided for cooperation in ever-widening groups?" Much was said in chapel and devotions about cooperation and service, and points ~~are~~ were given toward the emblem for an attitude of unselfishness, but so far as cooperative participation in program activities went, it was incidental and accidental.

We cannot avoid the conclusion that none of the curriculum departments could be called educational in their methods, not even the so-called "educational department." This was largely because the camp had little appreciation of the true meaning of education. Education meant school, formal instruction classes, an adult-planned curriculum through which the pupils were forced by threats or coaxing. Realizing the disadvantages of this type of education, the other departments at Camp Hazen did not even pretend to be educational, although their methods were the same as those used in the morning instruction classes. That active participation might be more important than passive acquiescence, that learning had anything to do with attitudes and character as well as with information and skills, that interest, purpose and satisfaction would be more productive of character values than would artificial rewards and punishments, of all this Camp Hazen remained blissfully ignorant until Dimock and Hendry's "Camping and Character" appeared in 1929. It cannot be doubted that the division of the camp curriculum into (a) formal "education",and (b) recreation, produced worth while results.

That the values of this method were not outweighed by the disvalues is not so certain. In any case, if the summer camp were nothing more than a summer school with its curricular and extra-curricular activities, the claim that it is making a contribution of unique educational significance to American life cannot remain long unquestioned.

B. EXPERIMENT

One of the first intimations of awakening and change at Camp Hazen is found in the report of the Educational Director's Committee for 1929. This committee grew out of the discussions of Hazen objectives stimulated by "Camping and Character", and its function was to draw up recommendations of changes in objectives and procedure for the following summer. The following quotation shows the tone and direction of the report:

> One of the most important principles of education is that real education is self-education. The necessity for efficiency, for mass-production, has made us overlook this at Hazen. Our haste has resulted in our attempting to force education into every boy, to rush him through the program to an emblem every two weeks. Thus, we feel, he cannot help but develop his knowledge and his character. But does he? Would he not develop more readily if he, each individual boy, were closely studied by his leader, encouraged along the line of his own interest, and allowed to work out his own salvation, more or less, without "fear and trembling", without fear of disgrace or punishment, or hope of reward? These things have their place, but that is a minor place. The main place should not be for these, or for the program, but for the boy himself, his character, his interests, his own self-education.

Acting in accordance with certain of this committee's suggestions, the directors tried the following summer to break up the artificial division between the "educational"

activities of the morning and the recreational activities of the rest of the day. The "shop" was kept open all day so that campers could work there whenever they desired, instead of only in the morning, as formerly. This made a place for certain athletic activities in the morning as well as in the afternoon. Consequently a boy could work in the shop or participate in athletics whenever he felt inclined. This new flexibility in the program helped the leaders to understand more clearly Ahmek's phrase, "camp life as the curriculum," which means that not only the formal instruction classes but every phase and aspect of camp life is educational and has its effect on character. This break-up of the former rigidity of schedule furnished opportunity also for the "informal projects" which were the essence of Hazen's experiment with program methods.

In other words, Hazen was beginning to realize that its program, formal or informal, must be based on the interests of the campers themselves.

> The curriculum is real. It not only resembles life, it is life. It starts with a present active interest grounded in the actual life of the boy at camp. 1

> The campers will be where their interest is. When interest groups satisfy the elemental wishes of new adventure and recognition, the campers will be there; otherwise they will seek satisfaction elsewhere. ---- These projects growing out of the life situations in the camp society and purposed by the campers are the ideals toward which we strive. 2

It was these informal projects which Hazen therefore tried to stimulate during the 1930 season. This was difficult, because

---

1. Dimock and Hendry, Camping and Character, p. 40.

2. Mason, B.S., Camping and Education, p. 158.

the whole method involved was so antithetical to anything done at Hazen in the past. An attempt was made during the leaders' training conference before camp opened to initiate the leaders into the mysteries of educational method, but the result left them more mystified than ever, and proved once more the dangers of "a little knowledge". The educator in charge of the conference devoted a lecture and discussion period to explaining the laws of learning and the four steps in the learning process (purposing, planning, executing and evaluating.). This preliminary explanation was well done but it was insufficient, as no attempt was made after camp opened to help the leaders apply the theory to which they had been introduced. Many of them did not understand it, most of them promptly forgot it through lack of use, and the three counselors were forced to carry the entire responsibility of these informal projects and struggle along as well as they could.

As was explained in Chapter II., it was on these three counselors that the success of the entire experiment depended. The departmental directors retained their former positions, but were now the servants rather than the masters of the program, supplying resource materials and advice upon demand. Theoretically, therefore, the emphasis had shifted from the formal program organized and supervised by the departmental directors to the informal individual and group projects stimulated and supervised by the counselors.

What is meant by the term "informal project"? Primarily it is a unit of purposeful activity, which arises from some real boy life situation, and is chosen, planned, executed

and judged by the campers themselves under the guidance of a leader. As Kilpatrick defines it,[1] a project is "whole-hearted purposeful activity proceeding in a social environment, or more briefly, the unit element of such activity, the hearty purposeful act." This purposeful act he calls "the typical unit of the worthy life in a democratic society" which, according to his theory of education would make it also the typical unit of educational procedure in either school or camp.[2] The adjective "informal" was attached at Hazen to distinguish these projects from the formal instruction of both past and present.

The element of purpose is the center and essence of the whole learning process. This does not mean the external purpose of the adults concerned, but the intrinsic purpose of the boys themselves.[3] Without such purpose, the boy's interest will either be negligible or transitory, and the satisfaction which conditions the learning process will be inadequate to insure repetition of the activity.

> We value the factor of purpose because it promises success, because it organizes the steps in the process or, perhaps better, into a process, and because it so utilizes set and readiness as to furnish the conditions most favorable to all kinds of learning. [4]

The first step, therefore, in the process of learning through informal projects is the choice of the purposeful acts or projects by the campers with their leaders' help. Collings gives three criteria for choosing purposes:[5]

---

[1] Kilpatrick, W.H., The Project Method, p. 4.
[2] ibid., p. 6.
[3] Kilpatrick, W.H., Foundations of Method, p. 206.
[4] ibid., pp. 215-216.
[5] Collings, E., An Experiment with a Project Curriculum, p.329.

> (1) Does the proposed purpose genuinely grip boys and girls?
> (2) Does the proposed purpose lend itself to successful realization on the part of boys and girls?
> (3) Does the proposed purpose prospectively lead to other and different lines of purposes in the process of its realization?

In other words, is the proposed project interesting, is it feasible in view of the child's powers and the resources available for use, and does it insure the child's growth by leading him into other interests and activities?

The first of these criteria is by far the most important. Is the proposed activity interesting to the camper? Does it grow out of real life situations that are related to and appeal to something already a part of his experience? This is what interest means, the relation of an object or an activity to something already a part of the growing self.[1] Interest is active, objective and personal, affecting the individual as having emotional significance and value for himself.[2] The problem of the directors of program, and especially the directors of informal projects, is thus to furnish a variety of situations that will appeal to the fundamental motives and desires of the campers, and so win their interest and purposeful response.[3]

> The problem of instruction is thus that of finding material which will engage a person in specific activities having an aim or purpose of moment or interest to him --. 4

> The concrete situation is the matrix in which desire and knowledge develop into nascent character. If there is no matrix, there can be no development. 5

---

1. Dewey, J., Interest and Effort in Education, pp. 7, 21.
2. ibid., p. 16.
3. Collings, E., Experiment with a Project Curriculum,pp.322-3
4. Dewey, J., Democracy and Education, p. 155.
5. Charters, W.W., The Teaching of Ideals, p. 112.

That camp life is inherently rich in such situations as will engage boy interests and purposes is one of the chief assets of the summer camp as an educational institution.

> Camping provides opportunities for activities which are in themselves real life situations, as the campers are largely dependent on their own efforts for their personal care and safety, and the care and use of equipment. By the very nature of the situation, the campers are placed more upon their own resources because the sources of aid are limited. They have opportunities for choosing projects from among those which naturally present themselves in a camp situation, and are free to work them out to a completion, according to their own design. In this they are limited only by inadequate organization and administration of the camp program. 1

Camp Hazen has never been poor in learning situations, but it had been blind to their existence. It now became clear, however, that the success of the whole experiment in character education depended upon the discovery and utilization of such situations. In this the Senior council was extremely fortunate, for in order to provide a more "woodsy" environment for the experiment, the seven senior tents had been moved into the woods further up the lake.(Finances did not warrant immediate removal of the other sections.) Contrary to past procedure, however, nothing more was done. When the boys arrived, they found their living quarters located in the midst of a wilderness. There were no clearings, no paths, no comforts or improvements. The situation cried aloud for action. A number of projects arose spontaneously from the immediate needs of the situation, and were accelerated by the rivalry that developed between tents in clearing out brush and roots, making paths and sidewalks, building piers,

---

1. Sharp, L.B., Education and the Summer Camp, p. 41.

fire-places and so on.[1] The spirit of tent unity which resulted from these projects led on to other tent group projects such as "feeds" and hikes. During one period a certain tent developed a pride in being the best workers in camp, a claim which they proved by frequent volunteering for work projects of every description.

The informal projects were not confined to tent groups. There were both individual projects and those carried out by miscellaneous groupings according to their interest. These included dramatics and other evening activities, the camp paper, the conversion of an abandon~~n~~ed scow into a Mississippi "side-wheeler" named "the Senior taxi", an apology for a sail-boat, several risky rafts, repairs on the council ring, and volunteering for substitute leadership. The other sections, Middler and Junior, duplicated some of these projects, built a council ring, made a nature trail and transplanted several trees, although this by no means exhausts the list of projects.[2]

Council projects which involved an entire council were less numerous but more impressive. Of course the cooperative government and planning of the program by each council was one of the most permanent and valuable projects of the summer. This has already been described and evaluated in Chapter II. The Senior council worked out a seven day canoe trip on the Connecticut River.

---

1. Senior Counselor's Report.

2. Counselors' Reports.

> The fourth period canoe trip was by far the best planned and most successful of the entire summer. A discussion was held for the boys who had signed up and the whole trip analyzed. Its purpose, its possible results, the length, destination and price were discussed and determined. Then the menu was worked out by the group in accordance with the price decided upon and the other costs of the trip. Plans for transportation were discussed. 1

It may be noted here that this was one of the few projects of the summer that were really planned by the boys. The significance of this step has been discussed. Other notable council projects were the Junior Barbecue, and a visit by the Seniors to Camp Mohawk, a girls' camp in the Litchfield hills. It is interesting to note the situation from which this project arose. One evening the Senior counselor discovered a large group of boys in one of the tents pretty well jazzed up by a victrola which some imp of civilization had brought to camp. The natural outcome was that some of the wealthier boys had conceived the idea of having a dance and inviting their girl friends from home. The counselor threw in the suggestion of a trip to Camp Mohawk as an alternative, and left the matter there. The boys did not. There was much discussion for the next day or so, and when the matter finally came up in council meeting, the older and wealthier boys were outvoted, and the Seniors went to Mohawk.

There were a few camp projects which involved all three sections. One of these was the period's closing banquet, and others included the annual launch trip to Long Island Sound, the exceptionally fine Town Show, and the annual Boys' Day, when the boys changed places with the leaders. Certain evening entertainments and the Sunday morning Chapel services were

---

1. Senior Counselor's Report.

participated in by the whole camp, but these could hardly be called informal projects. Neither could the three daily meals, although they were certainly eaten informally enough.

We have been describing the various kinds of informal projects that arose from different camp situations. We shall now consider briefly the four steps of choosing, planning, executing and evaluating these projects. As Kilpatrick says,[1] if these informal projects are to result in true learnings, associate and concomitant as well as primary, the campers must have freedom to practise choosing at each one of the four steps of the complete purposive act. Theoretically, these projects were supposed to be talked over and chosen in the tent discussions just before taps. Actually some few of them arose in the minds of the campers themselves, some came from suggestions by the leaders, and some were stimulated by the suggestions of the counselors. Some also arose in council or Sagamores' meetings. Boys in one council were quick to imitate an interesting project in another council, or some idea remembered from past years. By the middle of the summer the counselors were racking their brains and combing those of their leaders for new ideas. The result was a gradual shift from group work projects to individual and group play projects and trips. Most of these, however, were suggested by the counselors rather than by the boys themselves.

The planning of tent group projects was also scheduled for the evening discussions, but this seldom took place except when a "feed" or hike was in question. Even then the discussion was rarely guided along fruitful channels and consequently

---

[1] Kilpatrick, W.H., Foundations of Method, pp. 215-216.

had little to do with ways and means. The council projects called forth more discussion, especially in the Senior section. The best instance of this was the canoe trip already described. Most of the other discussions were held at council fire and concerned matters of regulations and discipline rather than program. The Junior council lost a fine opportunity for planning when their barbecue was planned entirely by the leaders.[1]

The chief problem in regard to execution, the third step in the learning process, was lack of supervision. There was also a scarcity of resource materials such as tools, books and lumber, and the program men were rarely available when needed. Supervision, however, was more noticably lacking than either of these in all three councils. As the Senior counselor records it:

> By the middle of the summer -- it was apparent that the projects thus far had suffered from lack of adequate supervision. The only supervision had been that of the leaders and counselors in their spare time. This was of course intermittent, and there was no expert or trained leadership or advice. The boys were too impatient to wait for it. When an idea begins to buzz in the brain, it is more satisfactory to act than to plan or to wait for advice. Consequently the boys rush off half-cocked, get the tools and set to work without plans or supervision. This resulted disastrously in several instances. Tools were taken and not returned for weeks, even though not in use, while others were wondering where they could be found. Trees were cut unwisely, including some on property not belonging to the camp. Fires were built in poor fire-places and not fully extinguished. One of these fires would have been serious if it had not been discovered in time. -- Rubbish was strewm around on hikes and tent feeds so as to mar the beauty of the woods. --- Two plans for supervision were proposed. One called for one leader in each council who would devote all his time to stimulating and supervising or finding supervision for

---

[1] Junior Counselor's Report.

> informal group enterprises. The other plan called for concentration on one or two large projects in each council which would necessitate taking only two or three leaders from the formal curriculum. The camp director and his assistant volunteered their services for any such projects, and with this asset in mind the directors' council voted in favor of the latter plan. [1]

It may be added that neither plan was carried out, as no large council work projects were forthcoming.

On the other hand, in certain activities which had been formal in past years, but which lended themselves readily to informal participation, there was too much supervision. The notable instances were the evening programs and the chapel services. Although the evening activities were chosen by the boys through their representatives, they were usually planned in detail and executed by the council social director with the help of other leaders. The religious services were almost entirely chosen, planned and executed by the religious director and other leaders, although boys were occasionally given minor parts in these services. In both of these activities, therefore, many valuable opportunities for character education through purposeful activity were lost because of too much supervision.

Hardly any evaluating of projects was done during the summer by either boys or leaders, although the leaders did rate the boys on their attitude sheets, as well as those who had gone on canoe trips. This indeed threw some light on the boy's behavior, but did not reveal the character values produced by the trip project itself. Each counselor roughly evaluated his council's experiment in detail at the middle and

---

1. Senior Counselor's Report.

end of the season. The results of the first evaluation were used to improve the methods of the second month, and the final evaluations are being used to determine next season's methods, but this in no way compensates for the lack of evaluation of the particular informal projects by the boys themselves.

C. EVALUATION

Our evaluation of Hazen's experiment with program methods, especially in the field of group enterprises or informal projects, will not be complete without again taking account of the objectives involved. These objectives were not too clearly defined, as we have seen in Chapter I. and it was because of this that the methods were at certain points so haphazard and ineffective. The camp as a whole still lacked an understanding of the true nature of education and the learning process. Theoretically Hazen realized that every phase of camp life was educational, that camp life was the curriculum. Actually the old dualism between educational and recreational programs still conditioned the thinking of the camp. The educational program had indeed broadened to include informal projects, but the dualism still remained. One reason for this was that most of the leaders did not know the laws of learning and the four steps of the learning process.well enough to apply them in actual camp life situations. The leaders were thus unable as well as unwilling to cooperate with the counselors in guiding informal projects because they neither knew what to do nor how to do it. This raises the whole problem of leadership training which we shall consider in Chapter IV.

The experiment with informal projects seemed destined to fail from the start as we survey it in retrospect. It was placed in the hands of the three counselors, who had the nominal assistance of the leaders. Most of the latter, however, were tied up with the formal instruction classes which still continued unabated in competition and conflict with the new enterprises. Even when the leaders were not thus engaged, they did not know how to go about stimulating and guiding the informal projects. Neither did the counselors. The result, as we have seen, was not even a half-way affair. Of the four steps in the learning process, only the choosing and the executing were given much attention, while the other steps were completely overlooked.

1. Purposing.

The choice of projects, as we have seen, did not arise from a discussion such as was used in Collings' school[1] so much as from the suggestion and example of the leaders.and counselors, although several of the projects originated with the boys themselves.[2]

> Most of the projects seemed to start in the suggestions of the leaders, especially the suggestions which carried a romantic appeal.

This was also the case at Ahmek[3] and Mason's camps.[4] Hazen learned, however, that no amount of suggestion and example would avail if the situation to which attention was thus directed did not appeal to the interests of the campers. The

---

[1] Collings, E., Experiment with a Project Curriculum, p. 323.
[2] Senior Counselor's Report.
[3] Dimock and Hendry, Camping and Character, pp. 77-78.
[4] Mason, B.S., Camping and Education, p. 161.

Seniors, for example, responded heartily to the situation which faced them at the beginning of camp by making their section habitable. As soon as the major part of the work was done, however, and the novelty had worn off, they lost interest in "work" projects and turned to other types of activity. This worried the Senior Counselor, who felt that the informal project experiment was not succeeding.

> There followed a brief campaign for informal projects. A Senior discussion group was led by Mr. Hollister for the purpose of arousing ideas, interests and plans for one or two large Senior projects. This discussion produced ideas for some dozen projects, several of them coming from the counselor. The different tent groups were then supposed to decide which project they wished to work on. There was some discussion, and some of the decisions were announced at council fire, but the spark of interest did not seem to be sufficient to give form to the informal, and the fate of group work projects was sealed for the rest of the summer. 1

Looking back, we can analyze the situation and expose the Senior Counselor's mistake. What he was trying to do was to force work projects onto his campers by suggestion, discussion, and example, when there were no situations that appealed to the campers as interesting enough to work on. This is a fine example of the extrinsic as contrasted with the intrinsic approach. During the early part of the summer the situation had appealed to the boys as demanding work and resulted in a number of spontaneous work-project responses. After this situation had been adequately met, no amount of artificial inducement to continue was effective. The Counselor's motive was the duty of making the informal project experiment a success, but this motive remained external to the boys

---

1. Senior Counselor's Report.

because there was no situation that caught their interest and engaged their purpose.[1] At the same time, however, the counselor failed to realize that the boys were getting more value from a different type of informal project, of the recreational variety, which was induced intrinsically in them by more immediate, real and interesting situations.

> Nevertheless a number of individual and group play-projects flourished, especially during the fourth period. 2

Our conclusion, therefore, is that emphasis should be placed not primarily on suggestion and example, but on the situations to which these suggestions call attention. It is these which call forth the interest and active response of the campers. What we need then, as Mason says, is more varied and colorful situations which will stimulate the imagination and call forth the creative responses of the boys.

> Each day must be faced with new enthusiasm. No two days can be just alike. The program must be ever-changing, ever-new, vital, compelling. There is nothing so deadening to camp spirit as monotony. -- Between seasons as we plan, we must think of the new, search for the new; we must dream --. Progressive camp leadership must be creative. ---- In planning for the season, - for the day - for the project, then, we must think in terms of new experience. 3

Perhaps the best way that Hazen can create new situations and meet the desire for new experience is to have more trips. The few trips of the past summer are reliable evidence that success lies in this direction. One example, that of the last Senior canoe trip, will suffice:

---

1. Dimock and Hendry, Camping and Character, pp. 94-96.
2. Senior Counselor's Report.
3. Mason, B.S., Camping and Education, pp. 188-191.

> This trip took the cream of the Senior council away from camp for a period totalling a week. It also took four leaders for a period of four days each. The consequent disruption ofthe council's formal organization and program was, however, more than offset, in the counselor's opinion, by the gains of the trip. No finer opportunity for close contacts, firm friendship, intimate observation of behavior, and physical, social and character development was presented during the whole season. Civilized as the camp necessarily is in its situation, it must depend more and more on its hikes and canoe trips for that taste of primitive and savage life which is the rightful heritage of every boy. The cost of these trips should be reduced to the minimum so that every boy may have at least one opportunity during the summer to enjoy the thrills, the comradeship, and the hardships and challenge of a canoe trip. [1]

2. Planning.

When it came to planning the projects that had been chosen, Hazen obviously failed. It is hard to understand what caused this failure, unless it were the fact that so many points of change and experimentation pressed the counselors at once that thoroughness in any one of them was negligible. Hazen was attempting too many things at once and doing few of them well. This lack of thoroughness on the part of the experimenters probably accounts for the lack of thoroughness on the part of the boys.in executing many of their projects. Nor is this true of Hazen alone.

> Our observations at Ahmek have shown that there is an intimate connection between participation on the part of the camper~~s~~ in purposing and planning an~~d~~ enterprise and the degree of persistence and responsibility which characterizes his actual execution of the project. Every decision made by the counselor or adult in the situation literally robs the camper of an opportunity for learning. Each decision in which the camper shares contributes to his growth. Group projects seem to succeed in the

---

1. Senior Counselor's Report.

> degree that they challenge the full capacity of the campers to purpose, plan, execute and finally judge the product of their enterprise, and as they lead on to wider and wider interests and relationships. [1]

A few projects were planned by the boys but even here the planning was done by one or two individuals and not by the whole group involved. The best example of boy planning is the Senior canoe trip already mentioned several times as one of the most successful projects of the summer. This was preceded by a real planning discussion in which the whole group took part, stimulated by suggestions from one or two leaders. This trip was held near the close of the season and is evidence that the directors were finally awakening to their responsibility for carrying a project through all four stages of the learning process. The success of this project augurs well for the future. Nevertheless we must not allow this one success to blind us to all the failures of the summer. Many of the projects proceeded with no plans whatsoever, except those which developed as the project progressed. Most of the important projects, such as the Mohawk visit, the launch trip, and the town show were planned entirely by leaders. One good example of this is the Junior barbecue of which the counselor writes:[2]

> Making plans -- not done with the boys at all. Counselor and C.G. figured out what food we'd have --, figured out approximate cost, took money from bank, went to town and bought round steak, losing many opportunities for boys to learn parts of meat, price per lb., cost, etc., giving them opportunity to do some figuring in a live situation.

---

1. Dimock and Hendry, Camping and Character, pp. 79-80.

2. Junior Counselor's Report.

The solution seems obvious. Hazen must place more emphasis on the planning of every project before it is carried out. If it is an individual project, the leader should go over it with the boy. If it is a group project, the leader should stimulate a discussion that will result in a definite plan. The more important the project, the more careful should be the supervision of the discussion, but no project is too important to deny the boys a chance to participate in the planning of it. Only as the campers are entrusted with this responsibility will they actually achieve those character values termed initiative, resourcefulness and self-reliance. This holds true not only for the informal projects but for the other camp activities as well: formal instruction classes, athletics, evening program, and religious services. The campers should have a large part in planning all of these. In this way every camp activity will become a purposeful project, the whole camp life will become the curriculum, and character development will become a reality.

3. Executing.

The next step in the purposing act or learning process is the execution of the project which has been chosen and planned. Hazen's chief problem here has already been mentioned: the lack of adequate supervision. This was due to the conflict and competition between formal classes and informal projects. Theoretically the major emphasis of the camp was to be placed on the latter, but inconsistently enough the formal instruction classes got most of the tools, materials and leadership. At the same time, however, the formal instruction

suffered from the experiment in democratic participation, a reaction to the autocratic organization of former years. The resulting situation has been clearly outlined by the Educational Director:[1]

> This year the boys have been encouraged in doing what they want when they want to to a greater degree than ever before. The result has been that they come over to the shop when they feel like it. This makes the instructor's task more difficult through the necessity of repetition to each new boy who comes in. While it is true that formal class organization has been severely criticized, the writer is still of the opinion that that there is something to be said for the practise of making the instructor rather than the boy the center of the class. (There should be) a little more formal organization for the handicraft classes in the morning at least. If activities are going to be informal, well and good; if, however, there are to be classes in the crafts, let them be classes. -- In the afternoon the fellows might be allowed to work by themselves, but should not start anything new.

This need for organization is obvious. As Hendry says,[2]

> Organization of formal instruction is as inevitable as it is justifiable. It has as its raison d'etre the practical need for meeting effectively the dominant desires and purposes of a variety of interest groups.

Hazen's problem, however, is not one of mere organization, but of the basis of organization. How can it organize its formal instruction so as to harmonize with the new informal projects? The solution seems to lie in an emphasis upon skills rather than formal projects as such. As the Educational Director reports,[3]

> There are too many things going on. The wide variety of activities from which the boys choose makes it difficult to settle down and carry through anything big; fellows have a tendency to flit about from pillar to post, and not be steady at anything.

---

1. Educational Director's Report, 1930.
2. Dimock and Hendry, Camping and Character, p. 83.
3. Educational Director's Report, 1930.

The Junior Counselor records a similar opinion:[1]

> In making recommendations for continuing the policy of informal projects, I would like to see the entire system changed to an informal one except in a few definite classes, such as life-saving, or projects which involve a skill that needs to be mastered in order to "do" something.

This has evidently been Ahmek's experience also:[2]

> Formal organization of instruction, as we think of it, should emerge only in response to a genuine wholehearted purpose on the part of a group or individual which is set on acquiring some special skill or knowledge.

May not the solution of the conflict between formal and informal projects lie here? If the instruction classes could be organized around a few fundamental skills instead of around innumerable articles that the campers can make, then the instruction classes would become supplementary and instrumental to the informal group enterprises in two respects. First, the few fundamental skills which would serve as the basis for organized instruction would be determined by the needs uncovered by the informal projects. Canoe trips necessitate skill in canoeing. Acquatic meets presuppose skill in swimming and life-saving. Indian council fires presuppose skill in Indian lore, leather work and archery. Secondly, such organization would release more resource materials, tools and leaders for the informal enterprises. This was Ahmek's solution.[3]

> We must guard against the tendency of regarding organized instruction as being in competition and opposition to free purposeful activity. The difference between them is not one of kind but of degree. The more intense the interest and the more genuine the purpose of the camper, the more basis there is provided for more instruction.

---

1. Junior Counselor's Report.
2. Dimock and Hendry, Camping and Character, p. 83.
3. ibid., p. 84.

> Probably the ideal way of organizing the camp curriculum would be to devote whole days or mornings to one or two rich central enterprises that would utilize the complete resources of the camp community, supplementing these by offering formal instruction where need arose in the process. 1

A change in program organization that would facilitate the harmonizing of the informal and the formal elements in the curriculum would be to give the present Educational Director charge of the entire curriculum. The present division in organization naturally promotes division in execution.

> This year the problems of educational theory and its application seem to be the province of the counselors.--The position of Educational Director seems to have been narrowed to one of supervising the formal handicraft program and performing certain secretarial services in connection with the awarding of emblems. 2

If the Educational Director were to become Director of Program and really have charge of the entire curriculum, the conflict would be resolved. The three counselors would then be responsible for stimulating informal projects in their respective councils, other leaders would be in charge of the formal instruction classes, and the Director of Program would be at the service of all and responsible for supervising and coordinating all of these curriculum activities.

4. Evaluating.

The last step in the learning process is the evaluating or judging of the results. Here again, as in the planning of projects, Hazen failed woefully. The report of the Junior Counselor on this step holds true for the entire camp: "Evaluating the result - None." The obvious explanation is

---

1. Dimock and Hendry, Camping and Character, p. 80.
2. Educational Director's Report.

that boys are eternally active. When they are not executing projects or searching for new ones, they are playing, having the fun for which they came to camp. The planning of details and the evaluating of results has little appeal. Nevertheless we must give more emphasis to this step in the educating process if we are to develop the ability to judge and evaluate which is essential to free, self-reliant character. Even Ahmek, however, has not made very much progress in this respect, although their leaders have done much more evaluating than has been done at Hazen.[1] In this evaluating process, also, lies one of the finest opportunities for enlarging the boys' horizons and leading them on to new and larger projects and activities.

> A fundamental responsibility of the camp is to enlarge the horizon of its campers, to substitute for timid undertakings projects that reach out beyond the self, enterprises that to the camper seem to attempt the impossible and yet eventuate in success. 2
>
> All of these projects are the outgrowth of interest. That is, we begin with the interests the camper now has, we seek to discover his present interests -- and then we endeavor to cause him to develop new related interests, or rather, to extend his present interests into new directions. 3

This, as we have already seen, is the third of Collings' criteria for choosing projects:[4]

> Does the proposed purpose prospectively lead to other and different lines of purposes in the process of its realization?

Without evaluation there will be a break, therefore, in the continuity of the learning, growing, reconstructing and creating process that is education and life, and in the character that is its product.

---

1. Dimock and Hendry, Camping and Character, p. 229.
2. ibid., p. 79 / 3. Mason, B.S., Camping and Education, p.160.
4. Collings, E., Experiment with a Project Curriculum, p. 329.

It would not be fair to conclude this chapter without mentioning the values which Hazen's experiment with modern curriculum methods produced, as well as the points at which it failed. The comments of the counselors are of interest here.

> Informal projects have been unusually successful considering the handicaps under which we have been working.--With encouragement and the chance to 'get started' the boys can do an amazing amount. 1

We have already quoted the Junior Counselor's recommendation that the whole program be changed to an informal basis another year, except for instruction classes in a few fundamental skills.

> The informal project has captured the imagination of the boys, -- and in many instances has been remarkably successful. (They are always) accompanied by the element of freedom to a much greater extent than I have ever witnessed before, mainly because of the fact that such things are for the most part boy-initiated. 2

> The Seniors on the whole seemed to be more interested in these informal projects than in the formal classes at the shop. 3

We have noted in Chapter II. how these projects solved the "older boy" problem by keeping the Seniors busy and happy, which in turn created a real camp spirit such as never before existed among boys of this age at Hazen. Several of the former "problem boys" became the real leaders in the Senior council under the new system, mainly because their superabundance of energy was redirected into informal projects which challenged all their resources of character and leadership. Other factors in the experiment may have contributed to this result, but if we include the cooperative government of the senior council

---

1. Junior Counselor's Report.
2. Middler Counselor's Report.
3. Senior Counselor's Report.

among the informal projects, the credit will go where it belongs. And when a "problem-boy" under the old method becomes a junior leader under the new, plenty of credit is due somewhere!

Since it has been decided to continue the experiment with informal projects next summer, it may be well to summarize briefly the points at which Hazen can improve over last season:

(1) Leadership training must provide the leaders before and throughout the season with an adequate working knowledge of the laws of learning and the steps in the learning process, as well as with a truer conception of education as involving every phase of camp life.

(2) In choosing projects Hazen must provide a greater variety of situations which will intrinsically stimulate the imagination and creative interests of the campers.

(3) In planning projects, a discussion should preceed the execution of every enterprise, and the planning should be done by the boys themselves. This holds for every phase of the camp curriculum.

(4) Formal instruction classes should be organized about the few fundamental skills needed in executing informal projects, so as to release resource materials, tools and leaders from the present inefficient competition and conflict between the formal and informal elements of the program. The Educational Director should be put in charge of the entire curriculum as supervisor and coordinator of both formal and informal projects and activities.

(5) Every project should be evaluated, to reveal the values and errors in the process, and to enlarge the horizons of the campers in new and larger on-going projects.

CHAPTER IV.

LEADERSHIP.

IV. LEADERSHIP

Most important of all the factors which contribute to character education in summer camps is leadership. All the phases of program, organization and administration are subordinate to leadership because they are simply tools or methods which the leader uses to achieve his aims. Leaders put the life into camping. Boys are alive also, but leadership represents a higher level of life, "life more abundantly." The leader is the actual personal embodiment of the camp spirit and the camp ideals. Leaders, as Cooley says,[1] are heroes, and as they live and grow, so will their boy hero-worshippers live and grow.

> The success or failure of a boys' camp depends upon leadership rather than upon equipment. Boys are influenced by example rather than by precept. A boys' camp is largely built around a strong personality. Solve the problem of leadership, and you solve the greatest problem of camping. 2

This means that 'as your leaders, so will your boys be', and consequently, 'as your objectives, so must your leaders be.'

> This places the challenge squarely at the feet of the counselor (leader). The social, moral, cultural contribution of the camp to the lives of the campers, - and it is a tremendous contribution, either for good or for bad - depends very largely on what the counselor is. 3

This means, as Dimock points out,[4] that if the main purpose of the camp is character education, its leaders must be selected and trained on the basis of the best methods available

---

1. Cooley, C.H., Human Nature and the Social Order, p. 280.
2. Gibson, H.W., Camping for Boys, p. 13.
3. Mason, B.S., Camping and Education, p. 102.
4. Dimock and Hendry, Camping and Character, p. 202.

for achieving this result. The chief problem of this chapter will thus be the training and supervision of leaders in the best methods of character education. This involves both methods of supervision and methods of leadership. The former will include the selection of leaders, training and supervision, and leaders' esprit de corps. The latter will deal with group or social control, and individual control or personal counseling.

A. HISTORY

Camp Hazen has always chosen its leaders on the basis of Christian character, although the choosing process has seldom been highly selective. At first the leaders were recruited mostly from Y.M.C.A. secretaries, ministers, and high schools seniors recommended by the local association. A few were old campers who had shown evidence of leadership qualifications. There was no remuneration above expenses, and this necessarily limited the field of choice, excluding a great many college students. In recent years the policy has been to pay the leaders, thus making possible a majority of college men, although a few leaders are still recruited from among Y.M.C.A. secretaries, high school students, and old campers. The chief qualification has always been character. Skills and abilities in program activities were an asset, but they could be developed at camp if necessary. Training in the principles of education, psychology and spciology was of little or no advantage to an applicant, and might even be a liability if it gave the impression of academic "bookishness". This method of selection proved rather satisfactory under the old system which called mainly for character and routine. That it

was satisfactory to the leaders themselves is more doubtful, as the large annual turnover indicates. Only a minority of leaders ever returned to Hazen for a second season.

Leadership training consisted largely of mimeographed hints and instructions sent to the leaders before camp opened, a short one-day training conference based on A.E. Hamilton's leaflet "The Camp Counsellor", and weekly leaders' meetings throughout the summer. The problems discussed at these meetings were largely matters of discipline and awards, although various other matters were often brought up by the camp director. There was little training in leadership methods. To compensate for this lack of training, there was, however, plenty of supervision by the camp director and the assistant camp director. As we have already explained, the former held himself responsible for "checking up" on every phase of the camp program, organization and administration, and when a leader made a mistake, it was discovered and rectified in short order. This type of supervision, however, did not train the leader to think for himself, as the director gave him little oppotunity to practise making important decisions. This state of affairs directly influenced the leaders' esprit de corps, as it developed a barrier of mutual criticism between the leaders and the director. Nor was this conducive to camp loyalty or camp spirit, as the leaders broke the letter and the spirit of the regulations laid down by the director whenever the opportunity arose. These regulations were indeed strict, perhaps for this very reason. No leader, for instance, was supposed to leave his tent after taps without permission.

Lack of esprit de corps also resulted in the formation of cliques among the leaders, which sometimes led to serious rivalty and conflict. It is indeed fortunate that this method of supervision is now a matter of ancient history.

The leaders' methods of controlling the group were largely autocratic, a matter of commands followed by threats of punishment or loss of emblem awards. The leader was leader by virtue of his greater physical strength, enforced by the authority of the camp organization if necessity. But 'boys will be boys', especially if their boy nature is repressed, and the result was often a constant conflict between the leader and his boys. Control and discipline were largely external, because the leader was rarely a real member of the group, but more like an army official set over the group by a higher authority.

The leader's influence and control over the individual boy was conditioned by the leader's type of group control. If the leader and the group were in conflict, a barrier was raised between the leader and the individuals of the group as individuals, and made it difficult for him to penetrate to the real boy beneath the surface. The method of private interviewing or personal counseling was rare, except in cases of serious discipline. For one of the emblem degrees, however, the boy was required to have a talk with his leader about his outstanding weakness. Some of the leaders discovered that this interview often led to real friendship with the boy, and began to advocate a more general use of it as a method of approach. This ultimately led to the use of the interview as a major method of leadership at Hazen in the 1930 experiment.

B. EXPERIMENT

1. Selection of leaders.

Because the experiment did not really get under weigh until the beginning of the 1930 season, the selection of leaders made during the preceding winter was on the old basis. This year, however, two new methods are being used: the leaders' ratings from last season, and the new leader' application blank. The former is used to determine which of the old leaders will be asked to return another year. On the basis of the Leader's Rating Blank, which will be described in the following chapter, each leader was rated by his counselor and the two camp directors either A, B, C, or D. The A and B leaders were asked to return, without question. The Cs or doubtfuls were passed upon by the directors' council during the winter. Ds were not asked to return. All new applicants for positions of leadership are required to fill out the application blank used by the Brooklyn Association.[1] This includes a list of activities from which the applicant is to signify his special interests and skills, a statement of past experience, and a series of typical camp problem situations which he is required to solve to the best of his ability. The blank when filled out is usually a fairly reliable indication of the applicant's qualifications for leadership. The blank was also sent to several old campers to determine which of them to invite back as Junior Leaders. As far as possible, of course, the applicants are interviewed by the director before they are finally accepted for staff positions.

---

[1] Character Education in the Summer Camp, p. 28.

2. Training and Supervision.

The need for leadership training and supervision lies in the fact that the character of the boy depends upon the character of the leader, and, if character means growth, the boy cannot grow unless his leader grows. Nor can the leader grow unless his directors and counselors grow. The object of training and supervision, then, is growth, the growth of the directors and leaders, not only as means to the growth of the boys, but also as persons and ends-in-themselves. The greater the responsibility, the greater the growth, and this means that the ones who grow most during the summer will probably be the leaders. The ideal, however, is the growing of all together, as Kilpatrick's principles of supervision testify.[1]

> Growing is the great end, the growing of all together.
> (1) Growing is the essence of the good life. To grow is to live, the only way to live well.
> (2) The teacher's business is to help the children thus to grow, grow in such fashion that others whom they influence shall in turn so grow.
> (3) The supervisor's business is with the teachers, to help them to grow - to grow as persons in themselves, to grow specifically in such fashion that they will best help their children to grow.

Training and supervision may be divided into (a) pre-service, and (b) in-service.[2] The former includes the training of campers for leadership as well as the training of the actual staff. Three methods of training campers have been used at Hazen. The first is more or less indirect, being training in the various skills and activities of camp life. Boys often become skilled enough to serve as assistants or even instructors in the shop, woods, ~~muse~~um and on the lake.

---

[1] Barr, A.S., and Burton, W.H., The Supervision of Instruction, pp. 77-78.

[2] Character Education in the Summer Camp, p. 29.

In the second place, a course in leadership has usually been given by the camp director, but this was omitted last summer, for some inexplicable reason. The third method of camper training is actual practise in leadership, as assistant leaders, stern paddlers on canoe trips, and substitutes for staff members during their absence. The Seniors who show the most promise in these various responsibilities are considered for Junior Leadership the following season. Perhaps six boys will be given an opportunity to return in this capacity next summer. Junior Leaders have full charge of a tent but are considered "on trial" and are paid less than the rest of the staff.

The pre-service training of the regular staff takes numerous forms. The leader is urged to take college courses in camping, education, psychology and social science. Mimeographed bulletins of hints, instructions and principles of leadership are sent to each leader several weeks in advance of his arrival in camp. He is encouraged to take charge of a boys' group during the year, and if particularly interested in boys and camping, he is encouraged to do advanced study and research in camp problems. This thesis is an example of such encouragement. Another method of pre-season training and supervision is the vacation meetings of the directors' council, composed of the camp director and his assistant, and the three counselors. It is hoped that more leaders will be able to attend these reunions in the future. The most important method of pre-season training was the three day conference held at camp before the opening of the season, as described in Chapter I.

The chief in-season methods of leadership training and supervision were the weekly leaders' meetings, and actual practise in leadership under the guidance and supervision of the counselor. The leaders' meetings resulted in much more discussion than in previous years, due partly to the finer esprit de corps, and partly to the necessity for understanding the various phases of the experiment. Problems of program, discipline, the use of records, techniques of stimulating informal projects and of personal counseling, all these and many more problems were brought up for discussion. One meeting was conducted by an educator and centered about educational methods. In another meeting, the mid-summer reports of the three counselors were discussed. Another discussed the various leaders' regulations and the advisability of changing them. In fact the weekly leaders' meeting was a clearing house for all sorts and types of perplexing problems and phases of camp life. Leaders of each council also met together frequently to discuss problems peculiar to their section of the camp.

The second technique of in-service training was the supervision of the methods of individual leaders by their counselor. This was one of the chief responsibilities of the counselor. After observing the leader's methods for a week or two, he would interview the leader intensively but informally. This interview was generally based on two things, the attitude and activity ratings of the leader's boys, and the rating of the leader himself by the counselor and the two camp directors.

> The rating was followed up by an interview of the counselor with each leader. The interview centered around the leader's boys and their special problems revealed by the attitude and activity ratings and the leader's interviews and observations, and also the spirit and activity of the group as a whole, especially in tent competitions, inspection, camp duty and devotions. The leader's own problems were thus drawn out and discussed with suggestions and advice from the counselor. The interview was very informal and in every case resulted in a firmer and closer friendship between the leader and the counselor. [1]

The secret of this type of supervision and guidance is the secret of all personal counseling and interviewing - the creation of real friendship and fellowship between the counselor and the leader by the mutual sharing of their experiences. This is emphasized by one of the counselors in his report:

> I begin to realize since camp is almost over now that the problem of the counselor lies in his relationship to his leaders almost as much as in his relationship to the boys themselves. Had more effort and attention been made in the beginning to cultivate friendships with the individual leaders in the council, much unnecessary friction and misunderstanding could have been avoided. *This is an important decision.* [2]

3. Esprit de Corps.

It was this sharing, cooperating process, this friendship and fellowship, which was the heart of the leaders' esprit de corps this summer such as Hazen had never known before. The one to whom credit is due for the change is the camp director, that rare good sport who had determined to go all the way with this experiment, even to the point of trying out a pure democracy among the leaders. From the very start

---

[1] Senior Counselor's Report.
[2] Middler Counselor's Report.

he was joy and fellowship personified. He radiated enthusiasm and it was so contagious that a camp spirit was then and there created, in those few days before camp opened, which infected the whole atmosphere and produced an epidemic of good feeling as soon as the boys arrived. Care was taken to stimulate this spirit in the boys from the start. When a boy arrived in camp he was sent from the office to his council where he was met by his counselor. The latter got acquainted with him and his parents and then took him to his tent to meet his leader.

> This method of assignment gives the counselor a splendid opportunity to make the initial approach to the boy as direct and friendly as possible. He thus knows all his boys from the start, and is able to inspire their confidence and friendship. The boys feel that they know him from the start, and through the tradition of greeting every time one meets another the love and comradeship which has been generated by the initial meeting is maintained and accelerated. This is the secret of council spirit, provided, of course, that the leaders back up the counselor with the same kind of approach. When the leaders bubble with friendliness and enthusiasm, the boys cannot help but catch the same spirit. 1

And of course this spirit once created among the boys will in turn react upon the leaders and accelerate their esprit de corps.

The "pure democracy" among the leaders, however, generated difficulty as well as esprit de corps. The camp director had given the leaders the unheard of privilege of making their own rule regarding smoking in camp, although their contract contained an agreement to refrain from smoking during the season. The leaders went even further and limited the

---

1. Senior Counselor's Report.

right to vote on this question to the smokers among them. The smokers voted not to smoke in camp or in the town of Chester. When the rule was subsequently broken, the director's faith in the smokers was shaken and the leaders' esprit de corps was damaged. One of the employees who was not in sympathy with the camp's purposes was asked to leave, and in the absence of his influence the camp spirit was rejuvenated.

Another method of stimulating the leaders' spirit was the creation of a leaders' lodge from a cottage on the property. One room was made into an office where the records could be checked and filed, and the other room was furnished as a recreation room and library. This lodge proved to be a much used retreat, especially as the leaders were now allowed to use it after taps, only one man being left on duty in each council. As a factor in fellowship, cooperation and esprit de corps among the leaders, this lodge proved to be invaluable.

Still another factor in esprit de corps is time off. Each leader at Hazen is allowed one day's leave a week, but this means four men off duty a day besides those away on hikes and canoe trips, which is rather disrupting to the program. Moreover, there are always some leaders who take as much time off in camp as they can get by with, doing no more than their routine duties. Others, who feel that they should be doing something but who lack specific responsibility, do not know what to do. This situation is of course detrimental to the best esprit de corps, and is a problem which merits careful study.

4. Group Control.

We now turn from methods of training and supervision to the methods of supervision itself. These center about two foci, the boy group and the individual boy. Leadership is one of the most important of the group or social controls.

> Leadership -- means the direct, face-to-face contact between leader and followers: it is personal social control. [1]

This personal control depends largely upon two factors: prestige and actual membership in and sympathy with the group.

> The most important factor in the rise of a leader is personal prestige - a phenomenon existing not in the person himself, but in the attitudes of others toward him. [2]
>
> -- All leadership has an aspect of sympathy and conformity, as well as one of individuality and self-will, so that every leader must also be a follower, in the sense that he shares the general current of life. He leads by appealing to our own tendency, not by imposing something external upon us. [3]

The best medium of achieving group control through prestige and sympathy with the interests of the group is probably the leader's active participation with the members of the group in their enterprises and projects.[4] Some idea of Hazen's use of these methods of group control may be gained from the report of the Senior Counselor:

> In leadership methods the Senior council is following pretty well the so-called "free-approach". The leader treats his boys not as inferior, uneducated, immature subordinates, but as equals. He is a boy himself, an older brother with a little more experience to help them with. The chief drive employed is not command, desire for reward, or fear of punishment, but suggestion followed by active example. This leads the

---

1. Allport, F.H., Social Psychology, p. 412.
2. ibid., p. 420.
3. Cooley, C.H., Human Nature and the Social Order, p. 321.
4. Gregg, A.J., Supervision of Group Work, p. 12.

> boys into activities in which they are really interested, --. Most of the informal projects, as well as most of decisions finally reached by the Sagamores' and Senior councils, were initiated by the suggestion and example of the leaders.
>
> Discipline no longer means penalties of work or any other kind. Work is a joy, not a punishment. Discipline is handled by individual or group discussions at any time, especially during tent devotions, or, in more serious cases, by a talk by the counselor to the group or individual concerned.

5. Personal Counseling.

This brings us to methods of dealing with individual boys, chief of which is the interview. We are now in the field of personal counseling and behavior adjustment, a field of relatively recent development but one of tremendous possibilities. Each leader interviews his boys separately during the first few days of their stay at camp in order to get acquainted with them. This initial acquaintance also serves as the basis for group control.

> The first day or two -- the leader is watching for an opportunity to walk, work, play or paddle with each boy, that he may get acquainted with the latter's background, his interests and his problems, and lay the cornerstone of the friendship which is the key to the leader's influence with that boy. This must be done during the first day or so, or it is liable to be postponed too long to be worthwhile. The basis of the interview may well be the explaining of the daily activity chart which the boy keeps during his stay. The more informal and spontaneous the interview can be made to seem, the more effective it will be. [1]

Further chances for interviews are presented when the boy rates consistently low in some social attitude or when he breaks some tent or camp regulation.

---

1. Senior Counselor's Report.

> The most effective method of discipline, that is, changing the boy's attitude, is the individual interview. If the boy can be made to feel that the leader is a real friend, is interested in him, likes him and is trying to help him, the boy almost inevitably responds with his confidence and subsequent cooperation in solving his problems. 1

This testimony confirms Gregg's hypothesis:

> -- As a leader proves conclusively his interest in what the boy wants most to do, the boy himself becomes more interested in his own best development, and is eager and willing to accept guidance from someone whose experience he values. 2

The other councils had more difficulty with the interviews.

> This interview has been invaluable in finding out the boy's special interests, problems or difficulties together with the light it throws on his general attitude and camp objectives. The interview not only binds leader and boy in closer fellowship and enables them to understand each other better, but it also gives the leader a better insight into the boy's home background and other conditioning factors which make his behavior more intelligible. These interviews are followed up with other interviews towards the end of the period in order to evaluate the boy's camping experience and see where progress has been made. (Leaders have not used interviews to advantage.) 3

> This interviewing was not taken quite as seriously as was hoped, and was rather slack, but by the end of the first week most of the interviewing was well under way. 4

Most of the leaders did not know how to go about the interview, and the only general technique was to approach the boy through the interests he revealed on his activity chart. The Senior counselor was able to appeal frequently to the leadership ambitions of his older boys with much success. In one case

> - He appealed to the boy's desire for leadership, which he knew was strong, and suggested that the

---

1. Senior Counselor's Report.
2. Gregg, A.J., Group Leaders and Boy Character, pp. 101-102.
3. Junior Counselor's Report.
4. Middler Counselor's Report.

> quantity and quality of his present 'wise' streak was a hindrance rather than an asset to his ambitions to be a leader. The boy admitted that perhaps he had been 'laying it on too thick' as he expressed it. 1

After a series of informal interviews and much fellowship throughout the summer, here is what the counselor writes of this same case:

> This lad has all the qualifications of a born leader, and because his leaders showed an interest in him and took the time to help him, he has shown wonderful improvement over other years when he was a 'problem' boy because of his excess energy. To my mind he is ripe enough for Junior Leadership next year both because of the wonderful fight he has made this summer to improve himself, because of the great degree of improvement, and because of the stage of development that he has reached. ---- When these boys who were constant 'problems' under the old system become our best bets for future leadership, the new method is working. 2

C. EVALUATION

Before we begin to evaluate the various methods of leadership in use at Camp Hazen, it is interesting to note the Middler Counselor's general criticism of his leadership.

> -- The leaders who are to conduct and guide this experiment are themselves boys, for the most part, and have not yet grasped the concept of what the new system is all about, being schooled in the dogma of 'an eye for an eye and a tooth for a tooth,' special duties, and points off, and other such doctrine. Thus far, as I see it, the weakest point in the new system is the inability of the leaders to either understand what it is all about, or to cooperate fully if they do happen to under/stand. 3

A later report is interesting to compare with this one:

> After going with Stanley on the trip to Camps Sloane, Waterbury and Mohawk, I am almost convinced that Camp Hazen is not so badly off for good leaders after all. Other camps seem to have better leadership in

---

1. & 2. Senior Counselor's Report.
3. Middler Counselor's Report.

> the matter of handicrafts, but when it comes to boy-craft I begin to doubt that they are any better off than we are. [1]

These statements have a direct bearing on the selection and the training and supervision of Hazen's leaders, which we shall proceed to evaluate.

1. Selection of Leaders.

On the whole, judging from the Middler Counselor's reactions, and from the reports of the camp director and other counselors who visited other camps with him during the summer, Hazen's leadership would seem to be above the average of the typical New England Y.M.C.A. camp. This is probably due to Hazen's policy of remunerating its leaders, making it possible to draw most of them from college men instead of high school students. The requirements for leadership at Hazen are (1) character and leadership qualities, and (2) skill or ability in some camp activity. As Mason says,[2]

> Unless an applicant has a specialty which is needed, it is difficukt to consider him seriously for a place on the staff.

Special effort should be made at Hazen to acquire a handicraft expert to take charge of the shop activities. This is difficult because the remuneration is not sufficient to attract a highly trained specialist. Moreover, the practise of giving the social directorship to some Boys' Work Secretary who can stay for only two weeks is to be regretted, as it prevents continuity or progress in the social program of the camp.

---

1. Middler Counselor's Report.

2. Mason, B.S., Camping and Education, p. 109.

In regard to the applicant's training in educational methods, which very few of Hazen's leaders have had, Dimock and Mason seem to disagree. The former maintains that we need more leaders with such equipment.[1]

> The most crucial problem faced by the camp which seriously seeks to utilize the knowledge and methods of current psychology, sociology and education for the attainment of character outcomes is that of securing a leadership personnel adequately equipped for such a task. -- It is -- evident that the leadership equipment of camp counselors (leaders) lags tragically behind the demands of an educationally motivated summer camp.

On the other hand, Mason seems to minimize the importance of this educational equipment as a qualification for leadership.[2]

> Somehow I cannot help but feel, in the light of all our modern contention for high educational standards and the use of school devices and measures which frequently calls for educators of much school experience, that perhaps there is already a danger of over-institutionalizing the camp and that it may drift it into a stereotyped school-like organization dominated by characteristic school attitudes. That will spell disaster. Camping is a great, glad, joyous game, although constructive withal, and men and women to work in camp must be dominated by the play spirit.

There is, of course, some truth in each of these points of view, but I cannot help feeling that Dimock is nearer to reality. Few enough camps have awakened to the values of the educational approach, and none that I know of have come anywhere near the institutionalism of the old autocratic method. Mason seems to conceive of education in the old, paternalistic way, and not in the modern sense of project education, which is indeed " a great, glad, joyous game" and nothing for the camp to be afraid of. As far as Hazen is concerned, in its

---

1. Dimock and Hendry, Camping and Character, p. 202.

2. Mason, B.S., Camping and Education, p. 113.

present experimental stage, any knowledge of the modern educational approach on the part of its leaders is a decided asset, and the general failure of the leaders of the Middler council to understand the new approach was, as the counselor has shown, a liability. This lack may best be remedied by proper in-service training and supervision rather than by making educational training a required qualification in selecting leaders. When it comes to choosing counselors or directors, however, such training should be considered as one of the essential qualifications for the position.

The present method of rating leaders is inadequate as a basis for determining whom to engage for another season. It is hoped that next summer a reliable system of measuring character changes in the boys themselves can be worked out. The leaders would then be rated not only by the rating blanks but also by the actual results achieved in their boys. It is hoped also that the new Brooklyn Association application blank already described will be an effective instrument for selecting leaders from among the new applicants.

2. Training and Supervision.

We now turn to the training and supervision of leadership. The Middler counselor's criticism of his leaders manifests something lacking in this phase of the summer's experiment, the lack of adequate methods of helping these leaders to understand what the experiment was all about. This was largely the function of the in-service training and the conference before camp, but we must first evaluate the various pre-service methods of training.

In the training of older campers for future leadership, the leadership training course should certainly be revived and conducted by the camp director. This is one of the best ways available for focusing the attention of the Seniors on the possibilities and qualifications of leadership and for stimulating their ambition in this direction.[1] Another good experiment would be some leader-in-training plan such as is in effect at Ahmek,[2] whereby more older boys can return to Hazen as assistant leaders with expenses paid. This would have some advantages over the present scheme of Junior Leadership at Hazen. The latter gives a maximum of six Seniors an opportunity to take a group of boys "on trial" for a summer at half pay. The suggested scheme would allow twice as many boys to return as leaders-in-training. These would not all have tents but could act as assistants in the counselors' tents, substitutes for absent leaders, instructors in the shop and in informal projects, and assistants on hikes and canoe trips.

The actual staff leaders who are expected to return another year should be encouraged much more than they have been to take courses in education, psychology and sociology, to study problems of camping, to lead boys groups during the winter, and to read up on camping literature. The least that a leader who pretends to be interested in camping can do is to read some of the literature in the field. Mason suggests emphasizing some one book and sending it around to all the leaders.[3] Such books as "Camping and Character" by Dimock and

---

[1] For suggestions as to how to conduct such a course, see Dimock and Hendry, Camping and Character, pp. 208-211.
[2] ibid., p. 211.
[3] Mason, B.S., Camping and Education, p. 140.

Hendry, "Camping and Education" by B.S.Mason, A.E.Hamilton's two books: "The Real Boy and the New School" and "Boy Ways"; and Gregg's "Group Leaders and Boy Character" are both sound and stimulating for this purpose. "The Camping Magazine," "Christian Citizenship", and "Religious Education" are some magazines worth keeping in touch with. An effort should also be made this year to have a staff reunion during the holidays, both to evaluate the season just past and make plans for the coming summer, and to keep alive esprit de corps. This might even be held at Camp Hazen itself, as Hendry suggests.[1]

The most important medium of pre-service training was the three day training conference held just before the boys arrived. The chief trouble with this last season was that the program was not planned ahead of time but was left to be developed in the conference by the leaders themselves. Consequently no one knew where to begin or what to discuss, and the result was that most of the time was wasted trying to work out the camp objectives. A rapid survey of the laws of learning and the four steps of the educative process was given, as well as several miscellaneous talks. The rest of the time was spent trying to understand the dozen varities of rating blanks that were on hand ready for use. The directors' council has worked out this winter a much more definite program for the coming conference. This consists of four brief lectures on the various phases of camp life, each followed by a short general discussion, and then by meetings of the leaders in each council. The remainder of each morning and after-

---

Character Education in the Summer Camp, p. 32.

noon session would be given to instruction in the more formal program classes and activities, and to recreation. The evenings would be devoted to recreation, fellowship, and esprit de corps. Even a bare approximation of this system would be better than the enthusiastic but unsystematic and confusing fog which shadowed last year's conference, although the latter did develop a fine esprit de corps.

The second function of this training conference should be a job analysis and specification by each member of the staff. So many of the leaders have no very definite idea of what their duties are, and some have no duties except the general charge of a tent group. Even the activity instructors seldom realize the full implications of their jobs. The solution is for each leader, and especially the instructors, to analyze his job into all the possible primary, associate, and concomitant learnings that he can think of, and then review these with the director of program and the counselors. This is the type of plan followed in Life's Summer Camps.

> Each counselor (leader) responsible for a major interest of the program prepares in writing a statement of aims, objectives and methods for carrying them out. This is first discussed with the directors and then presented to the staff. The plans for the entire program are used as guides for conducting the activities. 1

In this way each leader will know what his job is and what its possibilities are for character education. These specifications should be used throughout the summer both to guide the leader in his activity and to check the extent to which he is doing his job. The effect of this device on staff

---

1. Sharp, L.B., Education and the Summer Camp, p. 61.

effeciency and esprit de corps should be marked. As Hendry says,[1]

> If a number of camps this summer would secure a time-activity schedule of their counselors (leaders) for a week or even for one typical day, an encouraging beginning would be made.

It might also be a good plan for each leader to write out a report of his season's work at the end of the summer, not only as a basis for changes in procedure and methods another year, but also to give the leader himself a broad, general appreciation of the significance of his summer's work.[2]

One of the chief training periods of the in-service group is the weekly leaders' meeting. Both Ahmek and Mason's camp hold their leaders' meeting daily.[3]

> (These meetings) offer an opportunity for members of the staff to share experiences together and to focus available resources around their individual or common problems. Such meetings may deal with the routine affairs of camp life, the basic principles of educational leadership, and vital issues that arise in the counselors' daily experience. [4]

It is evident that Hazen needs more frequent leaders' meetings, especially since the majority of its leaders are untrained in any sort of educational technique. It has been suggested, however, that the leaders of each council meet together with their counselor ever day or so for this purpose, and have the entire staff meet only once a week as heretofore. This would indeed triple the amount of "lecturing" but it is hoped that most of the meeting would consist of a discussion of the problems common to each council. Certainly the smaller group discussion would be more interesting and less unwieldy than the larger group.

---

1. Character Education in the Summer Camp, p. 29./ 2. ibid.,p.31
3. Camping and Character, p. 220; Camping and Education, p. 141
4. Character Education in the Summer Camp, p. 30.

The leaders' meetings should be planned ahead of time, and based on problems raised by the leaders themselves. This insures the leaders' interest, as the problems will probably be practical situations arising in the actual life of the council. Minutes should be kept of all proceedings, for future reference. It is evident that if Hazen is to improve its leaders' meetings, the three counselors must become much more proficient in the technique of guiding group thinking and discussion than they have been. If the discussions resolve themselves into endless differences of opinion without the creation of any new group ideas, they will hardly be worthwhile.[1] There should also be a committee to keep the discussion relevant to the central problem of the day.

> Skilful leadership for the -- meetings is necessary if they are to be interesting and highly profitable. A committee formed out of the group as a steering committee helps to keep the discussion close to the recognized needs of the leaders. [2]

In the supervision of leadership there is much for Hazen to learn. The three counselors did a splendid piece of work this summer, especially when we realize that two of them did not know that they were to hold this position until they arrived at camp. With courage and conviction they proceeded to produce some order and much happiness from the experimental chaos. The procedure of supervision, however, was based solely on hard common sense rather than on any knowledge of supervisory technique. If the latter can be acquired before the coming season, much improvement may be expected. Gregg[3] has clearly outlined the technique and the advantages of super-

---

[1] Follett, M.P., The New State, Chapter II.
[2] Dimock and Hendry, Camping and Character, p. 223.
[3] Gregg, A.J., Supervision of Group Work, pp. 23-24.

vision. Certainly the Hazen counselors must take more pains to observe and evaluate the actual group procedures of their leaders, and they can also improve their methods of interviewing. With a ready command of the proper techniques,

> -- The supervisor becomes the keen observer of what goes on, an analyst of cause and effect in group work, a skilful questioner and a friendly comrade with the leader around a compelling task, a reservoir of suggestions about methods, procedures, and resources by use of which the leader may enrich the growing purposes of his group. 1.

When we evaluate the Hazen counselors on the basis of the laws of love, however, which Gregg says are as necessary as the laws of learning, they measure up much more successfully.

> We have found that the principles under expertness in supervision are the very essence of respect for personality - love your neighbor as you would yourself. 2

Upon this foundation of sympathy and fellowship, Hazen can go on to use successfully whatever additional techniques it hopes soon to acquire.

3. Esprit de Corps.

We have tried to show how the Hazen esprit de corps rests on the fellowship and cooperation between all the members of the staff, especially between the leaders of each council.

> Of equal, if not superior, importance to the personnel and educational equipment of the counselors (leaders) is this element of morale, or esprit de corps. Without it the camp organization may be but an aggregation of individuals. With it there is a community of happy leaders who possess in a conspicuous degree the sense of fellowship in a significant enterprise, buoyancy of spirit, friendliness of attitude, and deep loyalty to the camp ideal and purposes. 3

---

1. Gregg, A.J., Supervision of Group Work, p. 5.
2. ibid., p. 26.
3. Dimock and Hendry, Camping and Character, pp. 242-243.

Two recommendations have been made regarding the development of esprit de corps at Hazen. The first comes from the Middler Counselor's Report.

> I am of the opinion that the leaders should be faced with definite 'rules and regulations' in regard to smoking, days off, after taps activities, tent-line duties, etc., at the beginning of the season. To rest back upon 'democratic procedure' and expect to have the leaders respond in any adequate manner is to find all discipline at loose ends before the season is well started.

This counselor does not realize that the fault may lie in the supervision of democratic procedure, and not in that procedure itself. Rules made autocratically in past seasons were easily broken because they were made externally as far as the leaders were concerned.[1] The rules made this summer by the democratic method were broken only by one clique which was not in harmony with the purposes of the camp. The rules should, however, in fairness to all the leaders, be made by the majority, and not, as was done in the case of the rule about smoking, by only those concerned, that is, the smokers. Before the rules are made, the leaders should be asked to realize that:

> One of the most fallacious of camp practises is the double moral standard in the camp community: the counselors may do as they please, while the campers must abide by the camp traditions.--A counselor leads by how he himself lives, not by what he says.[2]

The second recommendation concerns leaders' time off, and was made by the directors' council during the winter. This was that leaders should have a whole day off only once every nine days, instead of once every seven, and an addition- evening free dur~~/~~ing the same length of time. This was done

---

1. Mason, B.S., Camping and Education, pp. 141-2/ 2. ibid.,p.134

to prevent the stalling of camp activities which occurred last summer because so many leaders were absent on "leaves" and canoe trips at the same time. Another suggestion is that instead of a leader considering himself off duty except when definitely scheduled for some activity, he should be given a definite free hour each day and consider himself on duty the rest of the day until taps. Certainly something must be done to cut down the amazing amount of time-wasting and parasiting that has been going on among Hazen leaders with obvious detriment to the esprit de corps and efficiency of the whole staff. Another good idea for esprit de corps is to allow each leader to take his turn sitting at the 'head table' with the camp director for a meal or two.[1]

4. Group Control.

The chief criticism of the leadership methods in use at Hazen is that they were not much used. The lack of discipline and group control in many of the tents, especially among the two younger councils, was due to the fact that no group spirit had been created by the leader. Group spirit arises only when the leader considers himself an actual member of the group and gives enough time to actual participation with his boys in their group enterprises and activities.[2]

> A leader is one who defines, stimulates, and crystallizes the desires of the group, and who usually shares with the group in the effort to realize these purposes.

---

[1] Character Education in the Summer Camp, p. 31.

[2] Dimock and Hendry, Camping and Character, p. 207.

Because the leaders did not understand this process of group control through group spirit and activity, discipline was more or less chaotic. The leaders were told not to use penalties but to develop internal discipline, discipline of the group by itself. But where no group spirit has been created, no internal discipline is possible, so the result was generally no discipline at all. Certainly another season the leaders will receive training in methods of group control, particularly in the use of "the four principles for creating desire": suggestion, cooperation, faith and recognition.[1] Another technique of control that must be mastered is the stimulating and guiding of group enterprises, beginning on the elevel of the boys' interests, and gradually broadening and raising these to the leader's own level. This is one of the most important techniques of character education, that of broadening the boys' horizons. Here again, as in most phases of leadership, the problem is one of training and supervision rather than of the qualifications and spirit of the leaders themselves.

5. Personal Counseling.

The most difficult and the most important phase of our evaluation concerns the methods of behavior adjustment and personal counseling employed at Hazen during the past season. As Dimock says,[2]

> Even though the camp does not have on its regular staff a psychiatrist or clinical psychologist, nor have many, if any, campers who are seriously maladjusted, a thorough program of personnel analysis

---

[1] Dimock and Hendry, Camping and Character, pp. 300-301.
[2] ibid., p. 149.

> and behavior adjustment should be in operation in every camp which claims the role of educator. --- Few are the boys in a summer camp whose emotional and social attitudes and habits cannot be conditioned in the direction of more wholesome and socially effective behavior.

Now when Hazen's initial efforts at behavior adjustment made this season are compared with the almost total lack of any such methods in the past, it would seem that Hazen has made some progress in this direction, although it has done little more than accept the personal interview as the universal method of counseling individual boys. On the other hand, when these first few steps are compared with what is being done in other camps: the elaborate case data assembled, the detailed observing and recording of behavior, and the frequent consultations with trained psychiatrists, Hazen seems to be years behind the times.

What can be done to make a more satisfactory approach to social adjustment at Hazen?

(a) In the first place, room should be made on the staff for a personnel director, trained in the methods of mental hygiene, psychology, and sociology, and skilled in counseling and guidance. His chief function would be to help leaders to deal with their boys, through the observation and recording of behavior, the analysis of attitudes and motives, interviewing, and prescribing solutions. He would have complete supervision of all the personal guidance and behavior adjustment program of the camp.[1]

---

1. Character Education in the Summer Camp, pp. 25-26.

(b) In the next place much more can be done in the way of collecting case data, especially through the pre-season parents' information blank, and the observing and recording of behavior. The behavior observation record and the behavior frequency scale in use at Ahmek are probably the best methods yet devised for camp use.[1]

(c) Hazen must continue its emphasis on the sympathetic and friendly approach to the boy, both by the counselor and the leader, during the opening days of camp.

> -- Problems of readjustment demand a cooperative solution. As a general rule, young folks are willing to accept help and guidance from those adults who are friendly and sympathetic. 2
>
> (What the adolescent needs more than anything else is) the helpfulness of patient understanding and spiritual sympathy. 3

(d) Leaders must receive much more training in the technique of interviewing than was available last season. The interview is the basic element in the entire personal counseling process, and it must be done correctly if it is to be successful. It has been emphasized by several writers that this was Jesus' method of dealing with people, but even Jesus could not have used it successfully without training and practise. We do not need to go into the details of the interviewing technique here. It can be found in a number of authoritative works.[4]

(e) The leader must also be trained and guided in working out solutions for his boys' behavior problems. In the first place he must be able to analyze the symptomatic atti-

---

1. Dimock and Hendry, Camping and Character, pp. 150-159.
2. Boorman, W.R., Developing Personality in Boys, p. 186.
3. Freehof, S.B., Building Character, p. 307.
4. especially Boorman and Gregg, op. cit.

tudes and behavior tendencies of the boy into the basic, underlying cause or motives, and attempt to deal with the latter by guiding them into more socially acceptable channels or interests.[1] To help reveal these causes of maladjustment to the boy himself often helps him to make a good start in readjusting himself.[2] Other steps in the readjusting process may be to inspire self-confidence in the boy, to emphasize the reality of the present as against the day-dreams of the future, and to establish more harmonious group relationships, finding a "buddy" perhaps for a lonesome, unsociable boy.[3] To the extent that Hazen successfully utilizes these methods and techniques, it will to that degree realize its opportunity for character education through social adjustment.

The recommendations made in this chapter may be summarized as follows:

(1) In selecting its staff, Hazen should include a handicraft expert, a personnel director, and counselors trained in educational methods.

(2) Pre-service training of leaders should include a leadership training course, a leader-in-training experiment, and reading, study and practise in boys' work throughout the year.

(3) The pre-season training conference should be planned to include lectures, discussions, and an opportunity for job analysis and specification by each leader.

---

1. Character Education in the Summer Camp, p. 23.
2. Boorman, W.R., Developing Personality in Boys, p. 227.
3. ibid., pp. 227-233.

(4) Leaders' meetings should be held more frequently for the leaders of each council, for training in leadership methods.

(5) Counselors must master the technique of supervision, including the guiding of group discussions.

(6) To develop esprit de corps, rules and regulations should be made by the majority vote of the leaders themselves, and time off should be more definitely specified and scheduled.

(7) Leaders should receive more training in methods of group control, including the creating of group spirit and the stimulating and guiding of group enterprises.

(8) More pre-season data should be acquired for the case records of each boy as a basis for behavior adjustment. Leaders should receive training in the observation and recording of behavior, in the initial approach to the individual boy, and in the techniques of interview and "follow-up".

CHAPTER V.

RECORDING THE RESULTS.

V. RECORDING THE RESULTS.

The recent movement to measure character has both its enthusiastic exponents and its doubting disparagers. In Chapter IV. we quoted Mason's fear that too many educational devices and techniques would lead to the over-institutionalizing of camp life.[1] Others claim that it is a waste of time to attempt to measure anything so intangible as character, as the Character Education Inquiry of Hartshorne and May is attempting to do. To these doubters, one of the leading exponents of experiment and measurement in the field of religious education, Dr. Goodwin B. Watson of Teachers' College, replies as follows:[2]

> -- Is character something which is so intangible that it can not be measured? One answer is suggested by the array of measures already constructed. A better comment is found in noting the only proposed alternative. It is the substitution for tests of opportunistic and subjective impressions. It is the attempt to measure without admitting that measurement is going on. It is the attempt to defend partial and unreliable tests as opposed to those which are more reliable, more valid, and more complete.

Opinion at Hazen has been on both sides of the fence regarding this question, but the majority felt last summer that Watson's hypothesis was at least worth testing, if not to the extent of statistical measurements, at least to the extent of keeping records of the boys' activities and attitudes. The value of such records is threefold: (1) They help us to know if our methods are working. (2) They help us to know which methods are efficient and which should be improved.

---

[1] Mason, B.S., Camping and Education, pp. 113-114.

[2] Watson, G.B., "Character Tests", Rel. Education, Vol.XXII, May, 1927, p. 503.

(3) They are instrumental in the evaluation and improvement of leadership.[1]

A. HISTORY

The only record of any sort kept at Hazen in previous years was the "Camp Hazen Attainment Record". This was a record of the points won on the various tests and requirements of the attainment system, which was the basis for the emblem awards. There were five requirements in each of the four departments of camp life: intellectual, physical, devotional and service. 800 credits out of a possible 1000 in each department were required for each degree awarded. This record was obviously of no value in evaluating the methods of curriculum or leadership. It was simply a record of certain activities and tests in which the boy had participated.

Another type of record resulted from the "paper and pencil" tests conducted by the Y.M.C.A. in 1926.[2] These tests were taken by sixteen Hazen campers at the beginning and again at the end of the summer. The average gain or loss per boy during the summer as compared with the average gain or loss of all the 1,216 boys tested in 25 Y.M.C.A. camps was as follows:

---

1. Dimock and Hendry, Camping and Character, pp. 255-259.

2. Watson, G.B., Some Accomplishments in Summer Camps.

	Hazen	Average
Effort on tests-	-1	-1.7
Interest in		
Radio	14	1.2
Daring Adventure	10	- .17
Nature Study	-11	.19
Hiking, Camping	8	.73
Music	4	.31
Fishing	16	-1.8
Boxing, Wrestling	7	-1.1
Campfire Stories	0	- .55
Health Knowledge	0	.20
Attitude toward Law	2	- .19
Honest Confession	4	.37
Intelligence and Home background	-3	-1.43
Bible Knowledge	-0	.03
Freedom from prejudice	1	.89
Ideas of camp values	1	.11
Average total	5	-.01

The comparison shows that Hazen's improvement was above the average in every instance except four, and in total improvement Hazen rated second highest of all the camps tested.[1] This is an interesting indication of Hazen's relative status among Y.M.C.A. camps in general during 1926, but it is of little worth as an evaluation of the specific methods used to achieve this result.

B. EXPERIMENT

When the leaders arrived at Hazen for the 1930 pre-season training conference, they found some dozen varieties of rating blanks, scales and records awaiting their acquaintance and experimentation. Many of these were adopted directly from Camp Ahmek. The confusion and pressure of the experimental stage, however, limited actual usage during the first

---

[1] These results are taken from Watson, G.B., Some Accomplishments in Summer Camps, pp. 9-13.

period to only three of these forms: the "Camper's Analysis and Rating", the "Behavior Frequency Scale", and the "Camp Instructor's Weekly Report."

The "Camper's Analysis and Rating" was used as a basis for the get-acquainted interview to help the leader formulate his objectives for each boy and to

> help the boy to formulate more clearly and definitely his objectives in the camp and in life. 1

The boy was given a five point rating on various items under six main headings: activities and interests, appreciation of higher values, observation of health habits, team-work qualities, ability to learn, think, create, and personal qualities. The rating would help the boy to decide which of his interests he was going to pursue in camp, and which of his character attitudes and qualities he could improve upon during his stay. Another rating at the end of each two-week period would measure the degree of improvement or loss.

The "Behavior Frequency Scale" was a list of forty-three common forms of behavior, the object of which was to record the approximate frequency with which each form of behavior was observed by the leader in each boy, whether "never, seldom, occasionally, fairly often, frequent or extreme." The "Camp Instructor's Weekly Report" was a record of the interest and progress shown by a boy in his formal instruction class.

By the end of the first two-week period, dissatisfaction was manifested with all three of these record forms. The "Instructor's Report" had been kept in only a few instances,

---

1. Dimock and Hendry, Camping and Character, p. 354.

as the instructors pleaded that getting their classes organized and under weigh left no time for keeping records. The "Behavior Frequency Scale" was misunderstood. It was thought by everyone until the end of the season that it must be checked every week, and the leaders could not find the time to do this. The "Camper's Analysis and Rating" was found to be too complex for the use of leaders who had had no training or experience in interviewing or rating. It tended to become a formal repetition of "yes and no" questions, mixed with vague impressionistic snap judgments, both of which of course defeated the purpose of the interview. The result of the prevailing dissatisfaction with these records was as follows. The "Instructor's Weekly Report" was continued for further trial. The "Behavior Frequency Scale", still misunderstood, was discontinued. The "Camper's Analysis and Rating" was re-adapted to Hazen's specific needs by division into two separate and simpler blanks, called the "Activity Sheet" and the "Attitude Sheet".

The "Activity Sheet" consisted of two blanks. The first was the daily activity record posted in each tent. This was a list of seventeen types of camp activity, with a space for each boy to record the amount of time he spent in each one each day. The second blank was the leader's summary of each boy's participation thus recorded over a two-week period. The "Attitude Sheet" likewise consists of two parts, one for the boy and one for the leader. The leader's blank is a list of character qualities, rated on a five point scale twice a week, with a space for describing special problems and diffi-

culties. The other sheet is a translation of this into boy terminology and posted simply as a reminder, not a record. It begins: "What you get from Camp Hazen depends upon: ---" The main purpose of these activity and attitude records is to check concurrently the rise and fall of the boy's interests and attitudes, so that as soon as any appreciable change is noticed he can be helped in his adjustment by a word of encouragement or, if necessary, by an interview. These devices served this purpose well enough to be continued for the rest of the season.

At the end of the summer each boy's activity and attitude records were summarized in a "Report to Parents", showing the amount of participation in various activities and the amount of positive or negative change in his social attitudes and character qualities. A space was reserved at the end for noting the boys special problems or difficulties and any recomendations that the camp saw fit to make. These reports were made out by the boy's leader and his counselor, and the problems and recommendations were stated with more frankness than tact.

In addition to these records, there was a "Leader's Rating Blank", a list of forty-three items of "personality and team play elements, appreciation of higher values, and leadership tools and skills." These ratings were made by the leader's counselor and the two camp directors at the end of the first and third periods, and the results were made the basis of the counselor's interview with the leader.

C. EVALUATION

We have now come to the point where we can no longer postpone asking the embarrassing question: What are the results of the summer's experiment at Camp Hazen? Few who spent the summer there would disagree that there were results, that there was more happiness and more camp spirit as a result of the experiment than ever before. Happiness and spirit, however, do not necessarily imply character, and character was the dominant purpose of the experiment. A summer resort may produce more happiness and fellowship than an army camp, but it does not follow that it thereby produces better soldiers or citizens. Valid results must be in terms of the purpose of the experiment. The consensus of opinion would probably be that there were positive character results this summer sufficient to label the experiment as successful. Consensus, however, is not a reliable measurement unless it is based on concrete data. As Watson says,[1]

> No decrees upon any of these questions -- are worthy of acceptance, except insofar as they rest upon careful descriptions of what has actually happened.

Consequently we must turn to the records for any reliable summary of results.

The only results available by this method, however, are the changes in interests and attitudes of each boy during his stay in camp. In other words, no general summary of all the individual records has been made. Consequently no figures are available for the average change per boy, either in each section or in the camp as a whole. This lack of any statistical

---

[1] Watson, G.B., Experiment and Measurement in Religious Education, p. 5.

summary is one of the most serious indictments of Hazen's experiment that can be made. An experiment is a controlled attempt to verify the truth of an hypothesis, and if no results are forthcoming, the "experiment" will be declared a failure and must be repeated. The results might have been more obvious if the experiment had been limited as originally planned to the Senior section, using the other sections as controls. It might be difficult, however, to equate the sections to allow for the difference in age. Even if this could be done, the result would not be reliable unless it could be measured more adequately than has thus far been done at Hazen. Until a satisfactory method of measurement is found, any experiments that Hazen may carry out will have little significance for other camps, and any significance that they may have for Hazen itself will rest on the same old blind, uncritical provincialism that has always characterized this camp. Hazen is at the cross-roads. It must either be prepared to go all the way in its new "scientific" approach to character education, or it will slip back into the old rut of routine conservatism.

There is, however, something to be said on the other side. Doubtless Hazen would be glad to summarize the individual records of the summer in statistical form if it could be made to realize the practical value of such a step. It may be confident that its methods are working, but it must be shown that it does not know which methods are working and whether they are working most efficiently. It must also be shown that the best instrument for evaluating and improving leadership is

not the leadership rating, but actual records of the character changes which the leader produces in his boys. It might also wake up to the fact that reliable measurements and statistical results are much more impressive to a Camp Committee and to the world at large than any amount of enthusiasm, consensus, or conviction on the part of the directors.

This is a problem, however, to be faced at the beginning rather than at the end of a season. At the end of last season the directors were not in a position to decide to summarize or not to summarize. They could only decide whether the summary would mean anything, based as it must be on the activity and attitude records. The decision was negative. In the first place these records were not devised for the purpose of statistical summary, but as concurrent checks on the changes in a boy's interests and attitudes. In the second place, these records were made by only one judge, the boy's own leader, which made them liable to the danger of the "halo" effect, the tendency to judge the boy as a whole rather than the specific quality or attitude to be rated.[1] Their reliability would therefore tend to be low. In the third place, the attitude records would tend to be invalid because they did not rate attitudes directly, but mere inferences of attitudes, a vague, general impression based on the observation of the boy's behavior. It would, therefore, be hazardous to expect significant statistics from a summary of these attitude and activity records.

---

[1] Watson, G.B., Experimentation and Measurement in Religious Education, p. 40.

On the other hand, something is to be said for these records, not as statistics, but as instruments of practical social adjustment. They worked. When a leader's general "halo" rating of a boy changed a point or two for a certain attitude or quality, it usually meant that something was happening in that boy worth watching, that some change was occurring in sufficient degree to be observed, recorded and possibly acted upon. Consequently these records were practically valuable even if scientifically unreliable and invalid. And, as Watson says,[1]

> It may be the very fact that ratings are somewhat invalid, are somewhat colored by halo effects and the like, that makes them useful in predicting social achievements and attitudes. It is quite possible that the 'errors' from a strictly scientific point of view, in a general estimate by another person as contrasted with careful objective tests, are really very significant. If all through life, every contact of that person with others is likely to be influenced by the same 'errors', then the error may be just the thing that should be taken into account and included in the original measurement. We often appreciate better than we analyze.

From this viewpoint, which social psychology would certainly confirm, it might even be worthwhile and significant to summarize the attitude records in statistical form. Hazen would thus have at least some indication of the approximate change in its average camper, even if the change recorded were only in temporary behavior tendencies rather than the more permanent character attitudes which were supposedly being measured.

---

[1] Watson, G.B., Experimentation and Measurement in Religious Education, pp. 52-53.

The boys' "daily activity charts" seem to be worth retaining. As the boys mark them themselves they cannot help getting some idea of the degree to which their activities are either one-sided or balanced. As all-around participation is one of the requirements for an emblem, they tend to balance their activities whenever possible. These charts also aid the leader to see how the boy spends his time, where his major interests lie, and what proportion of time he gives to volunteer services, an indication of his social attitude. The "Instructor's Weekly Report" is difficult to check because the boys do not generally elect one shop activity for an entire period, but tend to "flit about from pillar to post" as the Educational Director expressed it. Nevertheless the report does give some indication of the boy's interest and progress and should be further experimented with, especially if the formal instruction classes are changed as suggested in Chapter III. The old "Attainment System Records" have not been used since the change in the system of awarding emblems. As a further check on the skills and abilities developed at camp, Hazen might try some general proficiency tests two or three times during the summer as Ahmek does.[1] Some record form should be used to rate the informal group enterprises, the degree to which the campers participated, that is, purposed, planned, executed and evaluated the project. Such a form, called "Scale for evaluating camp group activity from standpoint of its educational processes" was available last summer, but not used. Another available blank that should be tested is "Who Makes Decisions?" in problems of program, organization and administration.

---

[1] Dimock and Hendry, Camping and Character, p. 262.

It is a real question whether the Attitude Sheets should be retained another year, or whether Hazen should experiment with the "Behavior Observation Record" and the "Behavior Frequency Scale" in use at Ahmek. As Dimock says,[1]

> Behavior in the actual situations of life is the best test of socially wholesome attitudes and habits.
>
> At present probably the most reliable method of estimating character changes are not tests but the systematic recording of carefully observed behavior.[2]
>
> The most useful methods for measuring results were the descriptive records of the boys' behavior kept throughout the summer, and the behavior rating scales.[3]

In connection with this statement it must be remembered that Ahmek also uses the "Camper's Analysis and Rating" which includes a record of character attitudes and qualities.[4] It does seem more or less obvious that a record of observed behavior is likely to be more accurate and reliable than a record of attitudes which are simply the leader's general impressions of the Boy's behavior tendencies. Ahmek found three distinct advantages in using the Behavior Observation Record, which is simply a description of different forms of observed behavior, during the first week of camp.[5]

> (1) It catches the boys who require more careful study and treatment early.
> (2) It gives the counselor (leader) a basis for formulating inductively and specifically his leadership objectives for each boy.
> (3) It immensely broadens the range of behavior difficulties reported.[6]

If Hazen is going to make a scientific approach to behavior

---

[1] Dimock and Hendry, Camping and Character, p. 262.
[2] ibid., p. 263. / [3] ibid., p. 290. / [4] ibid., p. 355.
[5] ibid., pp. 152-157. / [6] ibid., p. 155.

adjustment and personal counseling, the "Behavior Observation Record" and the "Behavior Frequency Scale" would seem an almost indispensable part of the necessary individual case history. These instruments would also furnish a more reliable foundation for statistical summarization at the end of the season than the "Attitude Record" now in use. They would probably require more time and training to be rightly used, but all worthwhile achievements have their price.

The "Report to Parents" which summarized the individual boy's interests and attitudes during the summer raises the difficult problem of "transfer". How much of the summer's change in social attitudes, character qualities and behavior tendencies does a boy carry home with him, and will the change "carry over" permanently from the camp, situation in which it was learned to the situation at home or school? It depends, of course, on the similarity between the two situations. The value of the camp as a character-educating enterprise will not long remain unchallenged unless the character changes produced prove to be permanent. If the home situation is so different from camp life that "carry-over" is highly improbable, should the camp give up trying to change that particular boy or should it attempt to change the situation at home? In any case,

> A much closer relationship of camp and parents must be secured if results potentially possible are to be realized. A much closer integration of the camp and other community agencies such as the school and church must also be achieved if the camp experience is to be transformed froma fleeting episode to a normal phase of life yielding far-reaching consequences. 1

---

1. Dimock and Hendry, Camping and Character, p. 148.

The "Report to Parents" used at Hazen this summer does not seem to have much value in bringing the camp and the parents closer together. Hardly any comments have been received from parents about this report. Possibly parents do not like to be told that there is anything about their boy or about managing him that they do not already know. A behavior rating scale sent to the parents before and after camp might achieve more satisfactory results, both in letting the parents know how much their boy has changed, and in measuring the amount of transfer.[1] At least it would lift the responsibility of measuring from the shoulders of the camp onto those of the parents, and would probably secure more interest and cooperation on the part of the latter as well. Other suggested methods of promoting transfer are:[2]

(1) Securing more case data from club leaders, teachers, and parents before camp opens. This might well include the boy's intelligence quotient, as Hartshorne and May have found the correlation between intelligence and character to be high.[3]

(2) Recruiting camp leaders from the leaders of boys clubs, and vice versa.

(3) Making the data, but not necessarily the interpretation of the data, secured in camp available to those working with the boy in his home town.

(4) Bringing boys' groups to camp, and maintaining the original groupings.

---

[1] Character Education in the Summer Camp, p. 19.

[2] ibid., p. 20.

[3] Hartshorne, H., and May, M.A., "A Summary of the Work of the Character Education Inquiry", Rel. Ed., XXV. Oct.'30 p. 759.

The "Leader's Rating" blank has proved to be a valuable instrument in evaluating and improving leadership. It might be used more frequently, perhaps every period. By itself, however, it is not an adequate basis of supervision. It should be supplemented by measurements of the character changes produced by the leaders in the boys themselves. Ahmek has found that

> There seems to be a high degree of correlation between the quality of leadership and the kind and degree of behavior changes in a perticular group of boys. [1]

It might be interesting to summarize the conclusions which Ahmek drew from the results of its measuring techniques:[2]

(1) Improvement in character is not an inevitable result of a summer spent in camp. It is probably less than is generally supposed.

(2) Character changes depend on many factors, the most important of which is leadership.

(3) The amount of improvement seems to decrease with increasing age.

(4) The most gain is in those attitudes emphasized and symbolized in the camp,spirit and traditions.

(5) The results of rating are about the same for two months as for one.

(6) Parents are more optimistic in rating results than are camp leaders.

(7) There is at least a temporary transfer or "carry-over" for certain changes in behavior.

---

1. Dimock and Hendry, Camping and Character, p. 290.
2. ibid., pp. 290-291.

These conclusions are interesting for comparison, but we must remember that they are Ahmek's, not Hazen's. Hazen is a different type of camp, and there can be no undue confidence that methods successful at Ahmek over a number of years will automatically function efficiently at Hazen the first summer. Ahmek's experiment has indeed stimulated and challenged Hazen to follow suit, but Hazen cannot ethically remain content to accept Ahmek's conclusions without question. It must measure its own results and draw its own conclusions. Until this is done its claim to scientific experimentation and significant contributions to character education cannot be justified.

The following conclusions are merely tentative:

(1) Hazen should retain the "Camp Instructor's Weekly Report", the "Daily Activity Chart", and the "Leader's Rating" blank for use next year.

(2) Hazen should experiment with the "Scale for Evaluating Camp Group Activity" and the "Who Makes Decisions?" blank.

(3) The "Attitudes Record" should be replaced by the "Behavior Observation Record" and the "Behavior Frequency Scale." These should be summarized at the end of the season to measure the progress of the individual boy, and the results totalled in statistical form as a measurement of the growth of the average camper and the successof the summer as a whole.

(4) Hazen should study and experiment with methods of insuring and measuring transfer, particularly with a behavior rating scale for the parents before and after camp.

CAMP HAZEN ATTAINMENT SYSTEM

(Adopted from the Christian Citizenship Training Program)
(Revised May 1, 1926)

Requirements and Credits for
JUNIOR FIRST DEGREE

Total Possible Credits 4000
Required to win degree 3200

I. INTELLECTUAL Possible Credits 1000
Required " 800

1. Select and satisfactorily carry through a Junior Achievement project or some other educational course- - - - - - -Credits 200
2. Read Chapter 8 in Pioneer Handbook on "Health and Endurance" pages, 73-90- -Credits 150
3. Collect specimens and identify ten trees and identify ten birds Credits 150
4. With not more than five other campers, under the guidance of a tent leader, assist in the construction of an outdoor fire place or some other assigned camp craft project - - - - - -Credits 200
5. Be graded by leader for showing good judgment, initiative and resourcefulness- Credits 300

II. PHYSICAL Possible Credits 1000
Required " 800

1. Give evidence that you have made the following, daily habits during Camp period- - - - - - - - - - - - - - - - - - - -Credits 200

(25 Credits for each)

(a) Drinking one glass of water upon rising.
(b) Bowel movement at a regular hour.
(c) Attending setting up drill.
(d) Cleansing teeth.
(e) Proper Posture - Standing and sitting.
(f) Temperate in sweets.
(h) Promptness in rising and retiring.
(g) Care in personal appearance.

2. Show proficiency in at least two team games and participate at least six times in league or tournament games, showing self-control, gentlemanly conduct and good spirit - - - - - -Credits 150
3. Win "Beginner's International Y.M.C.A. Swimming Certificate", (Swim 50 ft., any stroke, with or without turning)- -Credits 200

4. Compete in athletic meet, entering at least five events or take a hike of at least four miles or compete in an aquatic meet (at least three events) - - - - - - - - - - - - - - - - -Credits 150

5. Be graded by tent leader on right attitude toward entering all physical activities- - - - - - - - - - - - - - - - - - Credits 300

III. DEVOTIONAL

Possible Credits 1000
Required " 800

1. Show right attitude in all regular religious services and discussion group sessions - - - - - - - - - - - - - - - - - - Credits 200

2. Tell group who your favorite Bible hero is and give six reasons Credits 150

3. Attend talk (and report to tent leader) on "Why Have a Church" Credits 150

4. Give some time each day to daily Bible Reading and Prayer- Credits 200

5. Be graded by tent leader for self-control, unselfishness, teachableness, good habits and conscientiousness- - - - Credits 300

IV. SERVICE

Possible Credits 1000
Required " 800

1. Render some voluntary camp service suggested by Camp Director requiring at least three hours- - - - - - - - - - - - -Credits 200

2. Save ten percent of spending money for Camp period-Credits 150

3. Give origin and history of the American Flag and explain the respect due it under different circumstances - - - Credits 150

4. Name four of the various races now common in this country and tell some of the good characteristics of each- - - Credits 200

5. Be graded by tent leader for loyalty, sociability, self-sacrifice, democracy and service- - - - - - - - - - - - - - Credits 300

CAMP HAZEN ATTAINMENT RECORD

JUNIOR FIRST DEGREE AWARDED ____________ 19____

NAME ______________________________ TOWN ______________________________

INTELLECTUAL			PHYSICAL			DEVOTIONAL			SERVICE		
Exm.	Inls.	Crs.	Exm.	Inls.	Crs.	Exm.	Inls.	Crs.	Exm.	Inls.	Crs.
1. E.D.			1. L.			1. L.			1. C.D.		
2. L.			2. P.D.			2. L.			2. B.		
3. E.D.			3. S.M.			3. L.			3. L.		
4. E.D.			4. P.D.			4. L.			4. E.D.		
5. L.			5. L.			5. L.			5. L.		

TOTALS ______________________________

Abbreviations:

Exm.	Examiner	B.	Banker
Crs.	Credits	E.D.	Educational Director
P.D.	Physical Director	Inls.	Initials
C.D.	Camp Director	L.	Leader
S.M.	Swimming Master		

CAMPER'S ANALYSIS AND RATING

Name ______________________ Age ____ Tent ____ Date __________

I ACTIVITIES & INTERESTS	INTERESTS					EFFICIENCY					ACTIVITIES & INTERESTS	INTERESTS					EFFICIENCY				
	1	2	3	4	5	1	2	3	4	5		1	2	3	4	5	1	2	3	4	5
Astronomy											Entertaining										
Athletics											First Aid										
Birds											Flowers										
Boxing											Handicraft										
Campcraft											Life Saving										
Camp Paper											Sketching										
Canoeing											Swimming										
Dramatics											Trees										
Diving																					

	1	2	3	4	5
II. APPRECIATION OF HIGHER VALUES:					
(a) Appreciation of beauty in:					
Music					
Nature					
Literature					
Character and People					
Humor					
(b) Social Ideals and Attitudes Interest in social needs and problems (War, politics, race, life purpose, vocation, etc.) . .					
III. OBSERVATION OF HEALTH HABITS. Kybo, sleep, eating, recreation, rest hour. . .					
IV. TEAM-WORK QUALITIES. Cooperation, participation, sharing . .					
Understanding and sympathy					
Responsibility and dependability . . .					
Leadership ability					
V. ABILITY TO LEARN, THINK, CREATE. Expectancy of change					
Resourcefulness and initiative					
Creative activity and imagination . . .					
Ability to think straight					
Open mindedness; tolerance					
VI. PERSONAL QUALITIES. Table etiquette; courteous manner . . .					
Cleanliness, neatness					
Posture					
Cheerfulness; enthusiasm					
Frankness and sincerity					

CAMP BEHAVIOR FREQUENCY SCALE

Camper's Name____________________________________ Date of Birth_______

Leader's Name____________________________________ Tent Number________

SCALE

First Rating - Date__________________

Final Rating - Date__________________

FORM OF BEHAVIOR	FREQUENCY OF OBSERVATION					
	Never	Seldom	Occasionally	Fairly Often	Frequent	Extreme
1 Disturbing any group meeting; laughing; roughhouse; etc.						
2 Volunteering for service task inconspicuously. . .						
3 Using profanity or dirty talk						
4 Destroying property . . .						
5 Showing courtesy, considering others first, etc. . .						
6 Showing disinterest in chapel, morning talks, vespers						
7 Cheating, lying, deceiving, sneaking, stealing. .						
8 Making friendly approach to unlikeable boy						
9 Making friendly approach to those of his group. . .						
10 Hogging equipment						
11 Bullying						
12 Irregular sex behavior . .						
13 Meeting misfortune cheerfully and efficiently . .						
14 Standing out against the crowd for worthwhile end .						
15 Showing self-control in situations of annoyance .						
16 Retiring by self instead of mixing with group . .						
17 Contributing well considered suggestions to the thinking of the group						
18 Practising musical appreciation						
19 Turning to others for help on something he should do himself						
20 Boasting, bragging, bluffing, showing, off.						
21 Exercising authority objectionably, bossing . . .						
22 Observing rest hour . . .						
23 Violating good etiquette .						

	FREQUENCY OF OBSERVATION					
	Never	Seldom	Occasionally	Fairly Often	Frequent	ExTreme
24 Untidy in appearance and Tent.						
25 Practising bad posture						
26 Showing enthusiasm in group enterprises						
27 Originating, initiating, creating						
28 Evidences of inferiority feeling						
29 Showing laziness and indifference						
30 Showing hospitality to new ideas						
31 Grouching, crabbing						
32 Assuming leadership in group						
33 Considering himself first						
34 Getting angry and irritated						
35 Cooperating readily						
36 Shouldering responsibility						
37 Carrying enterprises through with despatch						
38 Razzing, teasing						
39 Acting opinionated, conceited						
40 Displaying courage						
41 Profiting by mistakes, accepting criticism						
42 Facing disagreeable facts						
43 Accepting recognition modestly						

CAMP INSTRUCTOR'S WEEKLY REPORT

Subject____________________ Instructor____________________ Date________

NAME OF CAMPER	Tent No.	INTEREST					PROGRESS				
		NONE	SLIGHT	FAIR	MARKED	VERY MARKED	NONE	SLIGHT	FAIR.	MARKED	VERY MARKED

? ? ? ? ? WHAT DID YOU DO TODAY ? ? ? ? ?

	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F
Morning Dip																																																								
Shop																																																								
Athletics																																																								
Swimming, Diving Life Saving Classes																																																								
General Swim																																																								
Hikes and Exploration																																																								
Campcraft and Cookery																																																								
Nature Study, Woodcraft																																																								
Informal Games																																																								
Attendance at Council or entertainment																																																								
Participation in Council or Entertainment																																																								
Informal Projects																																																								
Volunteer Services																																																								
Reading and Writing																																																								
Boats																																																								
Kybo																																																								
Teeth																																																								

ACTIVITY SHEET

LEADER'S SUMMARY OF CAMPER'S DAILY ACTIVITIES

Camper's Name________________ Leader________________ Period________

Activities	Rating	Comment
Morning Dip		
Shop		
Athletics		
Boats		
Swimming, Life Saving, Diving Classes, etc.		
General swim		
Hikes and exploration		
Campcraft and cookery		
Nature Study, Woodcraft		
Informal Games		
Attendance at Council or Entertainment		
Participation in Council or Entertainment		
Informal projects		
Volunteer Services		
Reading and Writing		
Kybo		
Teeth		

RATING (5 point scale)
5 - Great deal of time.
4 - Quite a bit.
3 - Some (average).
2 - Only a little
1 - Very little or none

This sheet to be filled in once each period from general observation plus an inspection of the camper's diary sheets, plus a study of the various insturctors' report sheets.

- -

This sheet to be completed and placed on file by Thursday night preceding each banquet night.

What You Get From
Camp Hazen
— Depends upon —

1. How you take care of your health:
    - teeth
    - kybo
    - cuts, sunburn and minor injuries
2. How orderly and neat you are:
    - in personal appearance
    - in care of things in the tent
    - in table manners
3. How you go after things:
    - on your own hook, without being told
    - with lots of pep
    - making the best use of what you have to work with
    - being willing to volunteer your services
4. How others can count on you
    - being sure anything you do will be finished satisfactorily
    - how well you do things
    - how well you can stick to a job
5. How well you work with other people
6. How you act with other boys
    - not pushing yourself forward, bluffing, bullying, etc.
    - being unselfish
    - being willing to learn from tent-mates and leaders
    - trying to understand the other fellow's feelings
7. How you act with yourself
    - having courage to meet difficulties
    - being honest with yourself and others
    - facing facts squarely
8. How you act with God
    - being quiet at devotions, and taking part in them
    - being attentive and reverent in chapel and morning talks
    - taking part in discussions when they arise in order to try to find out more about how a fellow can be more like Christ right here in Camp.

NOTE: This includes all the items on the Attitude Sheets in specific language that the boys can understand. It is posted in the tent as a guide to the boys, especially those who are working for their emblems on the old system. It can also serve as a basis for the interview in place of or as well as the attitude sheet.

ATTITUDE SHEET

ANALYSIS OF CAMPER'S CHARACTER DEVELOPMENT

Camper's Name____________________ Leader___________________ Period_____

	M	T	M	T	Explanation of Final Rating	FINAL
1. Health habits						
2. Orderliness, neatness						
a. In personal appearance						
b. Care of things in tent						
c. Table manners						
3. Drive						
a. Initiative, self-direction						
b. Enthusiasm						
c. Resourcefulness . . .						
d. Volunteer Services. .						
4. Dependability						
a. Responsibility . . .						
b. Thoroughness						
c. Perseverance						
5. Team-work, Cooperation. .						
6. Self-assertion; control						
a. Aggressiveness . . .						
b. Self-control						
c. Unselfishness						
d. Willingness to learn.						
e. Tolerance, understanding						

OVER

RATING
(5 Point Scale)
5 - Very marked
4 - Above average
3 - Average
2 - Below average
1 - Deficient

This sheet to be filled in twice a week, with explanations of final rating completed by Thursday night before the banquet.

	M	T	M	T	Explanation of Final Rating	FINAL
7. Moral fibre a. Courage						
b. Respect for other's property (honesty).						
c. Straight-forwardness, sincerity						
8. Reverence (as evidenced in chapel, devotions, discussions						

9. Special problems and difficulties:

What are they?	Date	What action taken ?	Date	What result?

10, Basis or condition upon which recommendation is or is not made for emblem ____________________

REPORT TO PARENTS

CAMP HAZEN
Chester,
Conn.

Name ________________ Date ____________________

The summer camp should not only aim to give the boy a good time, but assume the responsibility of making that good time a real influence on his life through helping him grow in spirit, mind and body. In order that his parents may have the benefit of our contact with the boy, the following report and recommendations are made.

ACTIVITY RECORD

Morning Dip		Hikes and explorations	
Shop work		Campcraft and cookery	
Boats and canoes		Nature study, woodcraft	
Swimming, diving, lifesaving classes		Attendance at council or entertainment	
General swims		**Participation** in same	
Informal projects		Reading and writing	
Athletics		Informal games	

EXPLANATION

5-Great deal of time, 4-quite a bit, 3-average
2-some, 1-little or none.

ATTITUDE RECORD

Your boy has been observed by his leader in the followingtraits of character and record made of these observations twice a week, the purpose being to clarify the boy's special problems or difficulties, to help him grow in Christian manhood through friendly guidance, and to pass on to you a record of his conduct in camp and recommendations for effecting further growth.

Mention is made only of outstanding characteristics observed during the entire time he was in camp. For further specialized details consult the State Y. M. C. A. Office, 173 Orange street, New Haven, Connecticut.

Orderliness ______________________________

Good Fair Poor

(Over)

Initiative: ____________________
good fair poor

Dependability: ____________________
good fair poor

Team work, cooperation ____________________
good fair poor

Self-assertion, control ____________________
good fair poor

Moral fibre ____________________
good fair poor

Reverence ____________________
good fair poor

It is possible for a boy to obtain an "emblem" once every two-week period by participating fully in activities and showing the right camp spirit in the above mentioned qualities, or by making a definite effort to improve in them.

Your son was here ___ periods and was awarded ___ emblems.

SPECIAL PROBLEMS OR DIFFICULTIES AND RECOMMENDATIONS:

____

EXPLANATION OF RECORDS OF

ACTIVITIES AND ATTITUDES OF BOYS AT CAMP HAZEN IN 1930

Reasons for record sheets:--

(To help leader help boy help himself develop desirable traits of character through choices he makes at Camp.
(To serve as a basis for awarding emblems.
(To act as a record of the boy's growth for permanent filing (parents information etc.)

1. CAMPER'S DAILY DIARY:-- called "What Did You Do Today?"
One chart for a week posted in tent filled out by boys daily and filed by leaders in folder.
Directions:- See that boy places 1 in square if he has spent at least 1/2 hour or more on a given activity (In case of shorter swimming classes, dip, or kybo 1 is used) 2, for one or more hours spent. 3 if two or more hours are spent. This scale is optional. Check and double checks could be used or hours and minutes recorded or hours and fractions.

2. ATTITUDE SHEET:--
This sheet is checked by leader twice a week, Monday and Thursday on the five point scale. (1 negative little or none, 2 negative below average, 3 average, 4 positive above average, 5 positive very marked.) The final column to the right is made Thursday night preceding each banquet. The comment space affords an opportunity for jotting down explanation of final rating.
Number 9 entitled "Special Problems and Difficulties" should be written in as soon as definite weaknesses apparent from the ratings above show themselves. The result column should be filled in at the same time as the final rating.
Number 10 should summarize reasons or conditions under which boy is recommended for an emblem. If not why?
The entire sheet should be completed and on file Thursday night preceding banquet. It serves as basis of interview which should be held with each boy at least at end of each week or surely at end of each period.

3. ACTIVITY SHEET:--
Filled out once a period (Thursday afternoon preceding each banquet) and filed that night. Rating made on 5 point scale once a period on basis of "what did you do today?" sheets plus instructors weekly report sheets plus general observation. Comment to be used to show general attitude, interest, or special conditions which make ratings significant.

4. Instructors WEEKLY REPORT SHEET (green)
To be filled out by man in charge of each department and filed weekly in special folder in leaders' lodge. For each week ending a period, sheets must be filed Thursday noon preceding a banquet.

EXPLANATION OF RECORDS
(continued)

TO SUMMARIZE

CAMPER fills out "What Did You Do Today?" -- daily
(Leader files weekly)

LEADER fills out 1 Attitude Sheet -- twice a week
2 Activity Sheet -- once a period

INSTRUCTOR fills out Instructors Report Sheet (files weekly)

Each leader should have in his folder (at Leader's Lodge) the data of every boy at present in his tent. Should a boy change to another tent his records are transferred to the folder of his new leader. When a boy leaves camp his records will be transferred by the Official Recorder to a folder under the boy's name, up at Headquarters.

LEADER'S RATING

INSTRUCTIONS FOR USE OF THIS BLANK:

I. Purpose

A. To be used by directors and counselors as a means of improving the skills of leaders.

B. To be used as a basis for determining future relationship to camp.

II. Method of Rating

A. Before using the rating form, the counselor should work through the various items preferably making a tentative rating of the leader.

Instead of dealing with the abstract quality, specific situations around each of the traits should be considered.

B. The seven-point system of rating is very simple, if it is remembered that "four" is the norm or the beginning point in the evaluation.

One means that the quality is markedly deficient.
Two means that the quality is very noticably absent.
Three means that the quality is noticably lacking.
Four means that the quality is not noticeably present or lacking.
Five means that the quality is noticeably present.
Six means that the quality is present in a very noticeable degree.
Seven means that the quality is markedly present.

I. PERSONALITY AND TEAM PLAY ELEMENTS:	1	2	3	4	5	6	7
Poise - self-control in all situations							
Ability to meet people - appearance, manner, dress, conversation, etc.							
Cheerfulness and enthusiasm - buoyant spirit in all situations							
Intellectual status and interests.							
Cooperative attitude and ability.							
Courageous approach to situations.							
Dependability - in all kinds of tasks (including punctuality, persistence)							
Executive ability and dispatch							
Displaying originality, initiative and resourcefulness							
Ability to use leisure time fruitfully							
Camp tidiness							
Observation of health habits - (rest, smoking, sleep, etc.)							
Willingness and ability to learn - (Include open-mindedness and adaptability)							

	1	2	3	4	5	6	7
Ability to discipline and direct self							
Tolerance							
Care of equipment and property							

II. APPRECIATION OF HIGHER VALUES:

	1	2	3	4	5	6	7
(a) Appreciation of Beauty in:							
Music							
Nature							
Literature							
Humor							
Character and People							
(b) Social interests and outlook: (Interest in questions of race, politics, industry, war, etc.)							
(c) Life purpose - Measure of ambition (Reach into future? Is it social?)							

III. LEADERSHIP TOOLS AND SKILLS.

	1	2	3	4	5	6	7
Clarity of objectives:							
(a) Possessing a clear set of objectives for the boys							
(b) In full harmony with camp purpose							
Ability to analyze and understand needs of boys (Behavior needs and program needs)							
Ability to live with boys-(Like to be with boys: boys like to be with leader)							
Knowledge and use of educational tools:							
(a) Principles of leadership control (Use of positive suggestion, cooperation, etc.)							
(b) Ability to get boys to purpose, plan, initiate, and carry thru enterprises							
(c) Ability to use the "laws of learning"							
Ability to interest boys in Program, swimming, boxing, canoeing, campcraft, nature lore, athletics, etc.							
Ability to interest boys in section and camp activities							
Ability to influence boys-(Inspires respect and confidence)							
Ability to help boys face issues that arise in living together in camp							
Sense of responsibility to leader's task as shown in:							
(a) On job in dining room (Improving etiquette of boys, keeping order, etc.)							
(b) Punctuality at meals and meetings							
(c) On job in section (tent clean-up; getting boys out to activities)							
(d) Assisting in instruction							
(e) Have boys ready for noon inspection							

	1	2	3	4	5	6	7
(f) Observe rest hour with boys.							
(g) Stimulate interest in evening program							
(h) Helpful leadership in devotions (This involves ability to lead discussion, to draw boys out on important issues and problems and in other ways to make this period effective and significant.)							
(i) Observe camp regulations							

SCALE FOR EVALUATING CAMP GROUP ACTIVITY FROM STANDPOINT OF ITS EDUCATIONAL PROCESSES

Tent Group ________________ Date __________ Leader ___________

No. of boys participating _____ Kind of Activity _______________

I. Purpose Involved			
(a) Whose Purposes	Learner's own		External
(b) Kind of purpose	Sharing		Self-centered
(c) Strength of purpose	Strong		Weak
II. ACTIVITY			
(a) Kind of activity	Spontaneous		Formal
(b) Social Significance	High		Trivial
(c) Rel. to life-situation	Life-situation		Slight relatic
III. GROUP CONTROL & ORG'N			
(a) Control	Cooperative		Leader
(b) Organization	Informal		Formal like a school class
IV. PARTICIPATION			
(a) Extent	Everybody	Some	Leader
(b) Opportunities for planning, deciding	Many	Some	Few
(c) Opportunities for co-operative efford	Many	Some	Few
(d) Fact searching thinking involved	Much	Some	Little
(e) Opportunity for judging results	Much	Some	Little
V. OBJECTIVE OF LEADER	To stimulate individual choice and responsibility		To impose, promote, indoctrinate

WHO MAKES DECISIONS

INSTRUCTIONS: Place a cross in the appropriate square for each of the situations to indicate who in each case participates in the decisions made.

	Camp Committee	Camp Council	Director	Cabinet	Counselor	Leader	Campers' Council	Entire Camp	Section of Camp	Tradition	Parent or Visitor
I. PROGRAM											
Daily Schedule											
Project groups											
Interest groups											
Instruction groups											
Study groups											
Sunday Program											
Chapel											
Tent discussions											
Canoe trips											
Hikes											
Athletic meets											
Campcraft tournaments											
Council Ring											
Pageants											
Circus											
Minstrel show											
Dramatics											
Banquets											
II. ADMINISTRATION:											
Equipment											
Construction											
Awards and recognitions											
Parents and visitors											
Discipline matters											
Work details											
Inspection											
Crises											
III. REGULATIONS:											
Swimming											
Canoes											
Leaving Camp											
Spending money											
Group feeds											
Smoking, etc.											

SUMMARY

SUMMARY

During the fifty years of its youthful existence, the summer camping movement has passed through several stages of growth and progress. Begun by a few far-sighted pioneers as a joyous game of natural living, it soon felt, like most pioneer adventures, the hand of commercialism and propaganda. As a result we have the exclusive private camp that caters to the wealthy, the summer school camp, the military training camp, and other varieties too numerous to mention. A great many camps, however, have maintained their original freedom from authoritarianism and institutionalism, and have concentrated on the objective of developing wholesome, self-reliant and socially adjusted boys and girls. Of these camps some have emphasized the values of recreation, while others have stressed religious and character values. Only within the last five years, however, have these objectives felt the influence of the more scientific methods and measurements of education, psychology and sociology.

This thesis is a description of the attempt of another camp, typical of its kind, to climb on the bandwagon of educational progress. If educational methods have succeeded in a private camp like Ahmek, might they not also succeed in a typical Y.M.C.A. camp like Hazen, in spite of the fact that the latter is far more limited in resources and personnel? The objectives of the two camps mentioned are identical, education for character. We have defined education as the

process of life itself, the continuous recreation of experience both by broadening the horizon of values, and by organizing these values into a unified, integrated selfhood. The process and the product are identical, an ever-changing, ever-growing, creative experience, which we call self, character, education, life more abundantly. Whatever we choose to call it, it is this process that is the highest objective of the summer camp. The nature of its natural and isolated environment enables the camp to emphasize two aspects of this educating process which are too often overlooked in the more civilized, sophisticated life of the home and school. The first of these is scientific recreation, the development of self-reliance, training in the right use of leisure, and creating an appreciation of the higher values of life. The second is social adjustment, or the socializing of behavior. To these opportunities and responsibilities the camp brings certain resources of organization, program, and personnel. The problem to be solved is this: will these resources produce more satisfactory results in terms of character if the modern methods of educational science are substituted for the older methods of autocratic procedure? This thesis is the attempt of Camp Hazen to answer this question as Ahmek has already answered it in "Camping and Character", by an experiment in applying educational methods to its objectives, organization, program and leadership.

In Chapter I. we described Hazen's attempt to criticize and clarify its objectives. Hitherto these had been general, vague and impressionistic. Objectives, however,

determine technique, and vague objectives mean haphazard and ineffective methods. The attempt of the Hazen leaders to formulate more definite and specific objectives is indeed pitiful to recall, Many leaders' meetings and many committees wasted much time and energy trying to determine just which traits and qualities might be legitimately included in the term character. The result was ultimately an adoption of Ahmek's objectives. These were embodied in the Attitude Records as instruments for checking each boy's changes in attitudes, and for helping him in further improvement. (1) We have seen, however, that this did not automatically transform these leaders' objectives into the boys' objectives. Far from it. The boys accepted them, as they had learned to accept everything adult at Hazen, but they as promptly forgot them. The boy's objective in coming to camp is "fun", and if it is to be anything more specific than that, the boy himself must decide what it will be. This failure to ascertain the boys' objectives this summer was obviously inconsistent with the experiment in cooperative organization and control, which gave the boys a share in running the camp. (2) Even supposing that these objectives had been determined by the boys themselves, the leaders would have failed in using them in behavior adjustment for lack of training and supervision. (3) Some attempt should be made to obtain the parents' objectives for their boys. This might be done by revising the pre-season application blank with this in view. (4) Instructors should determine their program objectives. Each activity should be analyzed for its potential primary, associate and

concomitant learnings. (5) The directors and leaders at Camp Hazen must acquire a more modern conception of character education, not as the developing of specific 'traits' or 'virtues', but as a continuous process of recreating experience, social adjustment, and self-integration. Little progress can be made in character education until the nature of character education is clearly understood.

The experiment in organization was a wide departure from the old established method of autocratic adult control. To give the campers a share in the actual governing processes of camp life seems sheer folly to many leaders. The new procedure must be termed cooperative rather than democratic, for the leaders still reserved control in the fundamental matters of health and safety. The making and administering of rules and regulations, the choice of program, and the solution of many problems of camp life were all given to the boys, working, however, under adult supervision and advice. What made this possible was the division of the camp into three sections, the Senior, Middler, and Junior councils. This placed the different age-groups together, and gave to each council all the advantages of a small camp. This made cooperative organization much more simple and efficient. This division also took much of the routine administration of the camp from the camp director and placed it on the shoulders of the three sectional directors or counselors, leaving the former free for more valuable responsibilities. In addition to problems of organization, Chapter II, also discussed the use of social controls in camp. The chief of

these were those used by the tent group, which was the basic unit of organization and control. Among these controls were tradition, spirit and morale, symbols, discussion, discipline, and awards. The conclusion reached was that cooperative organization and control had been successful enough to warrant repetition, with the following changes. (1) The leaders must gain a clearer idea of and a greater faith in the cooperative method. (2) The boys must be given a chance to share in planning, executing and judging their activities as well as in choosing them. (3) Hazen must give more attention to developing tradition, spirit and symbolism as instruments of social control. (4) Group discussion must be freed from its ancient implications of Bible study, and be utilized as a universal method of democratic procedure. (5) Boy groups must be allowed to formulate their own rules and regulations as a basis for internal self-discipline. (6) Emblem awards should be either transformed into group awards or abolished as soon as the boys will permit.

Chapter III. described the experiment in curriculum methods and procedure. Formerly the activities of the camp had been organized according to the fourfold scheme of the Christian Citizenship Training Program, which emphasizes the balanced development of character in its intellectual, physical, social and religious aspects. The camp curriculum was accordingly divided into these four departments, each in charge of a director. The Camp Hazen Attainment System was likewise divided into these categories, and the emblems awarded for balanced achievements in the four departments. The

program was planned ahead of time by the directors, run off automatically according to schedule, and repeated each two-week period. The experiment put the choice of program activities into the hands of the boys. It also placed a theoretical emphasis on the informal group and individual enterprises or "projects". These projects are what Kilpatrick calls the units of purposeful activity, arising from actual life situations which appeal to the campers' own interests, and from which emerge their own purposeful responses, which are accordingly planned, executed, and judged by the boys with the help and advice of their leaders. Many of these projects were successful, but actually they came far short of expectations, because they were in competition with the formal instruction classes and activities which had most of the leaders and materials available. Moreover no one in particular was in charge of these projects, although the three counselors did most of the worrying about them. If project education is to be successful at Hazen another year, the following changes will have to be made in methods and procedure. (1) Leaders must be trained in the use of the laws of learning and the four steps in the learning process. (2) A greater variety of situations must be provided which will intrinsically stimulate the interests and the creative imagination of the campers. (3) Each project should be preceded by a discussion in which the boys themselves will plan the enterprise. (4) There should be fewer formal instruction classes so as to release leadership and materials for the informal group enterprises. The Educational Director should

be put in charge of the entire curriculum so as to be responsible for supervising and coordinating both its formal and informal aspects. (5) Each project should be evaluated as soon as it is finished, both to reveal the values and errors in the process used, and to broaden the horizons of the campers by guiding them into new and larger on-going projects.

We saw in Chapter IV. that leadership is the most important single factor in character education. The influence of wholesome, attractive personalities is the greatest asset that a camp can have. The experiment in educational methods in this field meant a much larger degree of training and supervision than had ever been attempted under the old system, as well as a change in actual leadership methods. Various techniques were employed in the selection of leaders, pre-service and in-service training and supervision, and the development of esprit de corps. The greatest change, however, was in the methods employed by the leaders themselves. The leader influences his boys both as a group and as individuals. The old method of group control had been external, autocratic discipline, based on rewards and punishments. The new method was internal control by the leader as a member of the group, not as external to it. The leader might be compared to the Greek who, having once escaped from Plato's cave to the light of life and truth, returns again to lead his former companions hence. Thus the leader, having adventured a little way ahead on the road of life, returns and becomes a boy again, and a member of the boy group, that he may guide them, by

participating with them in their discussions and their activities, into the paths of the higher values of personality and character. The new method of influencing and helping the individual boy was that of behavior adjustment, or more specifically, personal counseling, the basic technique of which is the interview. The results achieved by these methods of supervision and leadership warrant the following conclusions. (1) In selecting its staff, Hazen should include a handicraft expert, a personnel director, and counselors trained in educational methods. (2) Pre-service training of leaders should include a leadership training course, a leader-in-training experiment, and reading, study, and practise in boys' work throughout the year. (3) The pre-season training conference should include lectures, discussions, and an opportunity for job analysis and specification. (4) The leaders of each council should meet more frequently for training in methods. (5) Counselors must master the technique of supervision, including the guiding of group discussions. (6) To promote the best esprit de corps, leaders' rules should be made by the majority vote of the leaders themselves, and "time off" should be more definitely specified and scheduled. (7) Leaders should receive more training in methods of group control, including the creating of group spirit and the stimulating and guiding of group enterprises. (8) More pre-season data should be acquired for the case records of each boy as a basis for behavior adjustment. Leaders should receive training in the observation and recording of behavior, and in the techniques of interviewing and "follow-up".

In Chapter V. we described Hazen's amateurish attempts to record and measure the results of the summer's experiment in character education. Campared with the almost total lack of records in former years, the system evolved last summer was a great step forward. After experimenting with several of Ahmek's record forms, Hazen finally evolved two of its own, that proved, temporarily at least, more suited to its untrained leadership. These were the Attitude and Activity Records described in detail above. At the end of the summer the results thus recorded were summarized in a Report to Parents which was sent to each boy's home. Few comments on this report have been received, These summaries, however, were individual merely. No totals or averages for the camp as a whole were computed. Whatever results may have been achieved during the summer can be based only on opinion, unsupported by any statistical evidence. It is a question whether a statistical summary of the Attitude Records would yield significant results, unreliable and invalid as these records are admitted to be. Hazen's short experience with records seems to justify the following conclusions. (1) The Behavior Observation Record and the Behavior Frequency Scale used at Ahmek would probably be a more reliable measurement of character changes, as well as a more efficient instrument of behavior adjustment, than the Hazen Attitude Records in use last summer. (2) The Leader's Rating blank, Instructor's Weekly Report, and Activity Record are worth retaining, with minor changes. They should be supplemented by forms for evaluating informal group enterprises, and possibly by occasional

general proficiency tests. (3) The problem of transfer should be given more study. The "carry-over" of attitudes and habits acquired in camp to the more permanent behavior-tendencies of home environment requires a closer cooperation between the camp and the parents. The amount of transfer might be measured by a behavior frequency scale sent to parents before and after camp.

The failure of Camp Hazen to summarize the season's records in any general form leaves us with little objective indication of the success of the summer's experiment in educational methods. That these methods are far more productive of happiness and camp spirit than the old autocratic procedure cannot be doubted, if consensus of opinion has any value whatever. Whether these methods produced any significant changes in character, however, is another matter. Consensus would probably answer in the affirmative, but consensus is not sufficient evidence in this case. Camp Hazen was supposedly performing an experiment in character education. Success depends upon significant results in terms of character values. Results that are not supported by statistical measurements have little scientific significance. Individual results were indeed measured and significant changes revealed. In other words, the experiment was successful in certain instances. But was it successful as a whole? We do not know. This means that so far as science is concerned the experiment has failed, and will have to be repeated. As far as Hazen is concerned, the results are sufficient to warrant repetition, but intangible enough to demand measurement. At any rate, as long as Hazen

refuses to measure its results, its attempts to "experiment" in character education can only be classified as provincial and amateurish.

No one who is not familiar with Camp Hazen can possibly realize the tremendous changes that have come about in this camp during the past year. Attitudes, methods and procedures that were the products of years of custom, tradition and experience, changed so radically during a single summer as to be unrecognizable. Barriers of prejudices, uncritical assumptions and routine conservatisms were swept away and the foundations of a new society emerged from their ruins. Autocracy gave way to cooperation, formality and routine were supplanted by free, purposeful activity, and leadership replaced squad tactics with individual and group fellowship based on the sharing of experience and the laws of love. Whole philosophies of life were changed. Directors changed from worried administrators to happy comrades. Leaders who were sick of camping suddenly awakened to the infinite possibilities in boys and boys' work. Boys changed. All changed and grew together. But Hazen cannot rest on its laurels. It must carry on. It must settle down to careful, patient testing and recording of results. Methods of organization and administration, curriculum,and leadership, all must be tested and evaluated before they can be accepted as efficient. If we are going to be scientific, let us go all the way, not in the spirit of pedantic, mechanically-minded statisticians, but in the spirit of Goodwin Watson:[1]

---

[1] Watson, G.B., Character Tests, Rel. Ed. May 1927, p. 504.

> Seen from the perspective of the centuries, character tests stand where converge two of the greatest streams of human thought. Our generation is witnessing the union of scientific method, creator of our new world, and that noblest of concerns, devotion to religious values. Perhaps it behooves us symbollically to take our shoes from off our feet. Perhaps we ought to say, with Luigi Lucatelli, 'Farewell, good sirs; I am leaving fòr the future. I will wait for Humanity at the srossroads three hundred years hence.'

So Hazen must carry on. As Ahmek has challenged us, so we challenge the Y.M.C.A. camps of New England, and all others who have not yet awakened to the new dawn, to venture with us into the realms of scientific character education, and to help build the society of the future, and life which will indeed be life more abundantly.

BIBLIOGRAPHY

BIBLIOGRAPHY

(N.B. Unless otherwise indicated, the entire work was used as a reference.)

SOURCES

Camp Hazen Counselors' Reports, 1930. (mimeo.)

Character Education in the Summer Camp, (Symposium) Chicago: Religious Education Association, 1930.

Dimock, H.S., and Hendry, C.E., Camping and Character, N.Y.: Association Press, 1929.

Mason, B.S., Camping and Education, N.Y.: The McCall Co., 1930.

PHILOSOPHY OF CAMPING EDUCATION

(Introduction)

Balch, E.B., "The First Camp," A Handbook of Summer Camps, ed. Porter Sargent, Boston: Porter Sargent, 1924.

Cabot, R.C., What Men Live By, N.Y.: Houghton-Mifflin, 1914. (Part II. "Play")

Cutten, S.B., The Threat of Leisure, New Haven; Yale University Press, 1926.

Dawson, P.M., "The Vacation Camp as a Factor in Education," Camp News, July, 1927.

Dewey, John, Human Nature and Conduct, N.Y.: Holt, 1922. (Part IV., Chapt. IV., and pp. 38,47,64,72,91,107, 270, 320.)

Dimock, H.S., and Hendry, C.E., Camping and Character, N.Y.: Association Press, 1929. (Chapter I.)

Elwell, A.F., The Summer Camp: A New Factor in Education, (Doctor's Dissertation), Cambridge: Harvard University, 1925. (Chapters I., II., IX., X.)

Gibson, H.W., Camping for Boys, N.Y.: Association Press, 1911. (Chapter I.)

Gulick, L.H., The Philosophy of Play, N.Y.: Association Press, 1920. (Chapters XIII. - XX.)

Hamilton, A.E., "Earth Things," Camp News, April, 1925.

Hamilton, A.E., The Real Boy and the New School, N.Y.: Boni and Liveright, 1925. (Chapters XV., XVI.)

Henderson, C.H., "The Boy's Summer," A Handbook of Summer Camps, Boston: Porter Sargent, 1924.

Kilpatrick, W.H., "Foreword," Camping and Character, (Dimock, H.S., and Hendry, C.E.) N.Y.: Ass'n Press, 1929.

King, Basil, The Seven Torches of Character, Garden City: Doubleday, Doran, 1929. (Chapter V.)

Lee, J., Play in Education, N.Y.: Macmillan, 1915.

Mason, B.S., Camping and Education, N.Y.: McCall, 1930. (Chapter VIII.)

Meylan, G.L., "The Contribution of the Summer Camp to Education," Camps and Camping, 1925.

Meylan, G.L., "What the Future Has in Store for the Summer Camp," Camps and Camping, 1924.

Miller, D.B., "What is Personality?", Educational Method, January, 1931.

Patrick, G.T.W., *Psychology of Relaxation*, Boston: Houghton-Mifflin, 1916. (Chapters I. and II.)

Ready, M.M., *The Organized Summer Camp*, Washington: Dept. of Interior, Bureau of Education, 1926.

Religious Education, January, 1931., Editorial, "Character in Education," p. 3.

Sargent, P., "The Educational Future of the Summer Camp," *A Handbook of Summer Camps*, Boston: P. Sargent, 1924.

Sargent, P., "An Historical Retrospect," *A Handbook of Summer Camps*, Boston: Porter Sargent, 1928.

Sargent, P., "Origin of the Summer Camp," *A Handbook of Summer Camps*, Boston: Porter Sargent, 1928.

Sargent, P., "The Reason for the Summer Camp," *A Handbook of Summer Camps*, Boston: Porter Sargent, 1928.

Sharp, L.B., *Education and the Summer Camp*, (Doctor's Dissertation), N.Y.: Teachers' College, 1930. (Chapts. I., IV.)

Snedden, D., "Camp Education is Progressing," *Camps and Camping*, 1924.

Snedden, D., "Camp Education: Its Possible Objectives of 'Free Growth' and 'Disciplined Training,' *Camps and Camping*, 1925.

Thorndike, E.L., *Education*, N.Y.: Macmillan, 1912.(Chapts.I,II.)

Turk, M., "The Real Test of Your Camp and Mine," *Camps and Camping*, 1925.

Valentine, P.F., *The Psychology of Personality*, N.Y.: Appleton, 1927.

CURRICULUM OBJECTIVES AND METHODS

(Chapters I. and III.)

Bobbitt, F., *The Curriculum*, Boston: Houghton-Mifflin, 1918. (Chapters I.-VI., XXI.)

Boorman, W.R., "Trends in Group Program Building," *Christian Citizenship*, January, 1927.

Bower, W.C., *Character Through Creative Experience*, Chicago: University of Chicago Press, 1930.(Chapts.I-III.)

Building Character, Proceedings of the Mid-West Conference on Parent Education. Chicago: U. of Chicago Press, 1928.

Character Education in the Summer Camp, (Symposium), Chicago: Religious Education Education, 1930. (Chapters I. and II.)

Charters, W.W., *The Teaching of Ideals*, N.Y.: Macmillan, 1927.

Coe, G.A., *What Ails Our Youth*, N.Y.: Scribner's, 1924.

Collings, E., *An Experiment with a Project Curriculum*, N.Y.: Macmillan, 1923. (Chapters VII. and VIII.)

De Lima, A.L., *Our Enemy, the Child*, N.Y.: New Republic, 1925.

Dewey, J., *Democracy and Education*, N.Y.: Macmillan, 1916. (Summary of each chapter.)

Dewey, J., *How We Think*, N.Y.: Heath, 1910. (Chapters IV., V., XVI., and pp. 63-67.)

Dewey, J., *Interest and Effort in Education*, N.Y.: Houghton-Mifflin, 1913.

Dewey, J., *My Pedagogic Creed*, Teacher's Manuals #25, N.Y.: E.L. Kellogg and Company., 1899.

Dimock, H.S., and Hendry, C.E., *Camping and Character*, N.Y.: Association Press, 1929. (Chapts. II.-V.)

Gibson, H.W., Objectives, Ideals and Standards, Monthly Library on Camping, Vol. 6. Watertown, Mass.: The Gibson Publications, 1927.

Gow, D., "What Do Boys and Girls Like Best About Camp?", Camps and Camping, 1926.

Gregg, A.J., Group Leaders and Boy Character, N.Y.: Association Press, 1927.

Hamilton, A.E., Boyways, N.Y.: John Day Co., 1930.

Hamilton, A.E., The Real Boy and the New School, N.Y.: Boni & Liveright, 1925.

Kilpatrick, W.H., "Criteria for Judging Extent to which Directors May Train Campers for Democracy." Camps and Camping, 1926.

Kilpatrick, W.H., Education for a Changing Civilization, N.Y.: Macmillan, 1927.

Kilpatrick, W.H., Foundations of Method, N.Y.: Macmillan, 1925.

Kilpatrick, W.H., "New Aims in Education," Christian Citizenship, April, 1927.

Kilpatrick, W.H., "Program Making," Christian Citizenship, January, 1926.

Kilpatrick, W.H., The Project Method, N.Y.: Teachers' College, 1920.

Mason, B.S., Camping and Education, N.Y.: McCall, 1930. (Chapters V.-VII.)

Religious Education, Vol. XX. # 3, June, 1925. (Symposium) "The Summer Camp as an Agency of Education."

Stanley, F.A., "Camp Program," Camp Management, Y.M.C.A. Boys' Work Executives' Manual, N.Y.: Ass'n Press, 1925.

Thorndike, E.L., Educational Psychology, N.Y.: Teachers' College, 1913. (Vol.I. pp. 310-312; Vol. II. Chapt. I.)

Wack, H.W., More About Summer Camps, N.Y.: Red Book Mag., 1926. (Chapters I., II., VII., X.)

Watson, G.B., Some Accomplishments in Summer Camps, N.Y.: Association Press, 1928.(Occasional Studies #8)

Watson, G.B., "Virtues Versus Virtue," Christian Citizenship, September, 1927.

Vieth, P.H., Objectives in Religious Education, N.Y.: Harpers, 1930. (Chapter V.)

COOPERATIVE ORGANIZATION AND CONTROL.

(Chapter II.)

Allport, F.H., Social Psychology, Boston: Houghton-Mifflin, 1924.

Astor, F., "Studies in Character Education," Christian Citizenship, October, 1930.

Beckman, H.C., "Camp Discipline," Camp Management, Y.M.C.A. Boys' Work Executives' Manual, N.Y.: Ass'n Press, 1925.

Bogan, S.D., "Camp Spirit," Camp News, April, 1927.

Character Education in the Summer Camp, (Symposium), Chicago: Religious Education Association, 1930.(pp.12-13)

Christian Citizenship, April,May, 1928. (Symposium) "Suggestive Experiences in Boys' Camp Programs."

Coe, G.A., "The Nature of Discipline for Democracy," Religious Education, Vol. XIV. (1919), pp. 123-137.

Dimock, H.S. and Hendry, C.E., Camping and Character, N.Y.: Ass'n Press, 1929. (Chapters III., V.pp. 96-103, VI. and XIII.)

Elliott, H.S., *The Process of Group Thinking*, N.Y.: Association Press, 1927. (Chapter I.)

Follett, M.P., *Creative Experience*, N.Y.: Longmans, 1924.

Follett, M.P., *The New State*, N.Y.: Longmans, 1920.(Part I.)

Gibson, H.W., *Camp as a Social Adjuster*, Monthly Library on Camping, Vol. X., Watertown, Mass.: The Gibson Publications, 1928.

Gibson, H.W., *Camping for Boys*, N.Y.: Association Press, 1911. (Chapters VI., XXII.)

Gregg, A.J., and Brandenburg, E.W., "Democratic Camps," *Christian Citizenship*, Vol. V. #8, April, 1926.

Gregg, A.J., *Group Leaders and Boy Character*, N.Y.: Association Press, 1927. (Chapters V., VI., XV.)

Hamilton, A.E., "Camp Discipline," *Camp News*, December,1926.

Hamilton, A.E., *The Real Boy and the New School*, N.Y.: Boni & Liveright, 1925. (Chapter XVI.)

Hendry, C.E., "Some Observations on a Study of 126 Unsupervised Neighborhood Groups and Gangs in the City of Kenosha, Wisconsin," *Christian Citizenship*, March, 1930.

Hendry, C.E., "Why Not Try Real Rewards?", *Camps and Camping*, 1930.

Hill, R.C., "Creative Activity in the Summer Camp," *Progressive Education*, Vol. IV., April, May,June, 1927.

Kilpatrick, W.H., "Discipline and Character," *Building Character*, Chicago: U. of Chicago Press, 1928.

Mason, G.R., "Campers' Participation in Camp Government," *Camps and Camping*, 1926.

Mason, B.S., Camping and Education, N.Y.: McCall, 1930. (Chapters II. pp. 39-43, 53-64; and III.)

Park, R.E. and Burgess, E.W., Introduction to the Science of Sociology, Chicago: U. of Chicago Press, 1921. (Introduction to each Chapter, and Chapters I., XII.)

Progressive Education, April-May-June, 1928. (Symposium) "Among Progressive Camps."

Roberts, A.C., "Campers' Participation in Program-Making and Administration," The Camping Magazine, May, 1930.

Ross, E.A., "Socializing Influences in Child Life," Christian Citizenship, May, 1929.

Schaffer, L.B., "The Evaluation Period," The Camping Magazine, May, 1930.

Scott, L.F., "The Psychology of Individual and Group Honor Awards and Insignia," Camps and Camping, 1926.

Taylor, C.K., "The Camp of the Future," Camps and Camping, '22.

Thomas, W.I. and Thomas, D.S., The Child in America, N.Y.: Alfred A. Knopf, 1928. (Chapter VI.)

Thrasher, F.M., The Gang, Chicago: U. of Chicago Press, 1927. (Chapters II., III., V., XXII.)

LEADERSHIP

(Chapter IV.)

Allen, C.E., "Educational Methods of Meeting Moral Problems in Summer Camps," The Camping Magazine, December, 1930.

Allport, F.H., Social Psychology, Boston: Houghton-Mifflin, 1924. (pp. 419-424.)

Barr, A.S. and Burton, W.H., *The Supervision of Instruction*, N.Y.: Appleton, 1926. (Chapters I. and III.)

Beckman, H.C., "Camp Leaders and the Training of Leaders," *Camp Management*, Y.M.C.A. Boys' Work Executives' Manual, N.Y.: Association Press, 1925.

Boorman, W.R., *Developing Personality in Boys*, N.Y.: Macmillan, 1929.

Building Character, Chicago: U. of Chicago Press, 1928. (Part II.)

Case, A., "Newer Methods of Teacher Training," *Christian Citizenship*, November, 1928.

Character Education in the Summer Camp, (Symposium), Chicago: Religious Education Ass'n, 1930.(Chapts.III,IV.)

Christian Citizenship, December, 1928. "Personal Guidance and Group Work."

Coe, G.A., *A Social Theory of Religious Education*, N.Y.: Scribner, 1921. (Part III.)

Cooley, C.H., *Human Nature and the Social Order*, N.Y.: Scribner's, 1902. (Chapters 8 and 9)

Dimock, H.S. and Hendry, C.E., *Camping and Character*, N.Y.: Ass'n Press, 1929. (Chapters VIII.-XI.)

Elliott, H.S., *The Process of Group Thinking*, N.Y.: Ass'n Press, 1927. (Chapter X.; Appendix II.)

Follett, M.P., *The New State*, N.Y.: Longmans, 1920.(Chapt.XXV.)

Freehof, S.B., "The Ebb and Flow of Religious Feeling in Adolescence," *Building Character*, Chicago, U. of Chicago Press, 1928.

Gibson, H.W., *Camping for Boys*, N.Y.: Ass'n Press, 1911.(Chap,II)

Gregg, A.J., Group Leaders and Boy Character, N.Y.: Ass'n Press, 1924. (Chapters IX., XI., XII.)

Gregg, A.J., Supervision of Group Work, N.Y.: Ass'n Press, 1927. (Program Papers #9)

Hadfield, J.A., Psychology and Morals, N.Y.: R. McBride & Co., 1925.

Harper, E.B., "The Case Study Method," Religious Education, May, 1927.

Lehman, E.H., "Training Counselors in Service," Camps and Camping, 1926.

Mason, B.S., Camping and Education, N.Y.: McCall, 1930. (pp. 20-21; Chapter IV.)

May, M.A., "What Science Offers on Character Education," Building Character, Chicago: U. of Chicago, 1928.

Redding, T., "The Place of Adult Personality Influence in Character Education," Christian Citizenship, Feb.,'29.

Redding, T., "A Teaching Supervisor's Experiences," Christian Citizenship, October, 1929.

Religious Education, Vol. XXV. October, 1930. (Symposium) "Personal Counseling."

Sharp, L.B., Education and the Summer Camp, N.Y.: Teachers' College, 1930. (pp. 95-96)

Shaw, C.R., "What the Delinquent Boy's Own Story Reveals," Religious Education, February, 1931.

Smith, M., "Modern Trends in Child Management," Camps and Camping, 1926.

Stone, W.L., Training Camp Leaders, Denver: Little Loose Leaf Library, 1928.

Thomas, W.I., and Thomas, D.S., *The Child in America*, N.Y.: Alfred Knopf & Co., 1928.(Chapt.III, pp.151-2, 157-165.)

Tracy, F., *The Psychology of Adolescence*, N.Y.: Macmillan, 1921. (Chapter XIII.)

Tralle, H.E., *Psychology of Leadership*, N.Y.: Century, 1925.

RECORDING THE RESULTS

(Chapter V.)

Character Education in the Summer Camp, (Symposium) Chicago: Religious Education Ass'n, 1930. (pp. 7-8,20-21)

Dimock, H.S. and Hendry, C.E., *Camping and Character*, N.Y.: Association Press, 1929. (pp. 147-8, 150-7,217-8; Chapter XII.)

Gregg, A.J., *Group Leaders and Boy Character*, N.Y.: Ass'n Press, 1924. (Chapter XIII., pp. 68-69)

Gregg, A.J., *Supervision of Group Work*, N.Y.: Ass'n Press, 1927. (p. 19)

Hartshorne, H., and May, M.A., "A Summary of the Work of the Character Education Inquiry," *Religious Education*, September and October, 1930.

Mason, B.S., *Camping and Education*, N.Y.: McCall, 1930.(pp.113-4)

Neumann, H., "Some Doubts About Character Measuring," *Religious Education*, September, 1930.

Watson, G.B., "Character Tests," *Religious Education*, May,'27.

Watson, G.B., *Experimentation and Measurement in Religious Education*, N.Y.: Association Press, 1927. (Chapters I. and II.)

RELIGIOUS VALUES

Building Character, Chicago: U. of Chicago Press, 1928.
(cf. especially "Round Table Discussions, pp. 251-340.)

Christian Citizenship, October, 1927. "The Use of the Bible."

Christian Citizenship, November, 1927. "When is an Activity Religious?"

Dimock, H.S., and Hendry, C.E., Camping and Character, N.Y.: Association Press, 1929. (Chapter VII.)

Gibson, H.W., Monthly Library on Camping, Watertown, Mass.: The Gibson Publications, 1927.
(Volume I. "Sundays in Camp."
Volume III. "Enrichment of Camp Life Through Music.")

Hamilton, A.E., "Has Religion a Place in Camp?" Camps and Camping, 1922.

Mason, B.S., Camping and Education, N.Y.: McCall, 1930. (Chapter II.)

Otto, M.C., "Ideals and Character," Building Character, Chicago: U. of Chicago Press, 1928.

Savage, D.H., "A Psychological Study of Religious Experience at Camp Hazen." (typewritten)

Schaffer, L.B., "The Use of the Evaluation Period in the Camp Program," The Camping Magazine, May, 1930.

Soares, T.G., Religious Education, Chicago: University of Chicago Press, 1928. (Chapters XIV., XV.)

Sperry, W.R., Reality in Worship, N.Y.: Macmillan, 1926. (Chapters XI., XII., XVI.)

Strickland, F.L., Psychology of Religious Experience, N.Y.: Abingdon Press, 1924.

BOSTON UNIVERSITY
1 1719 02574 8940